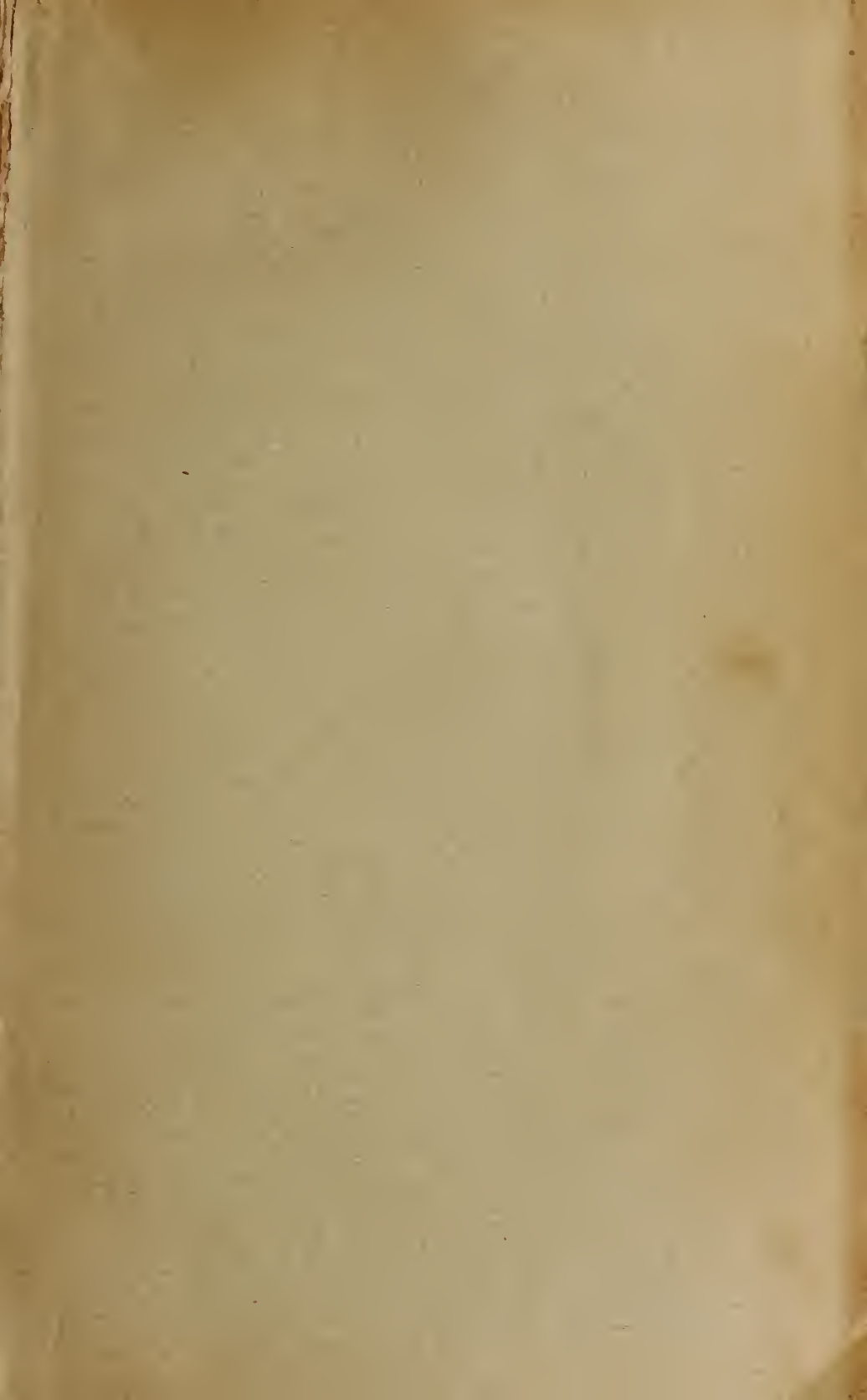
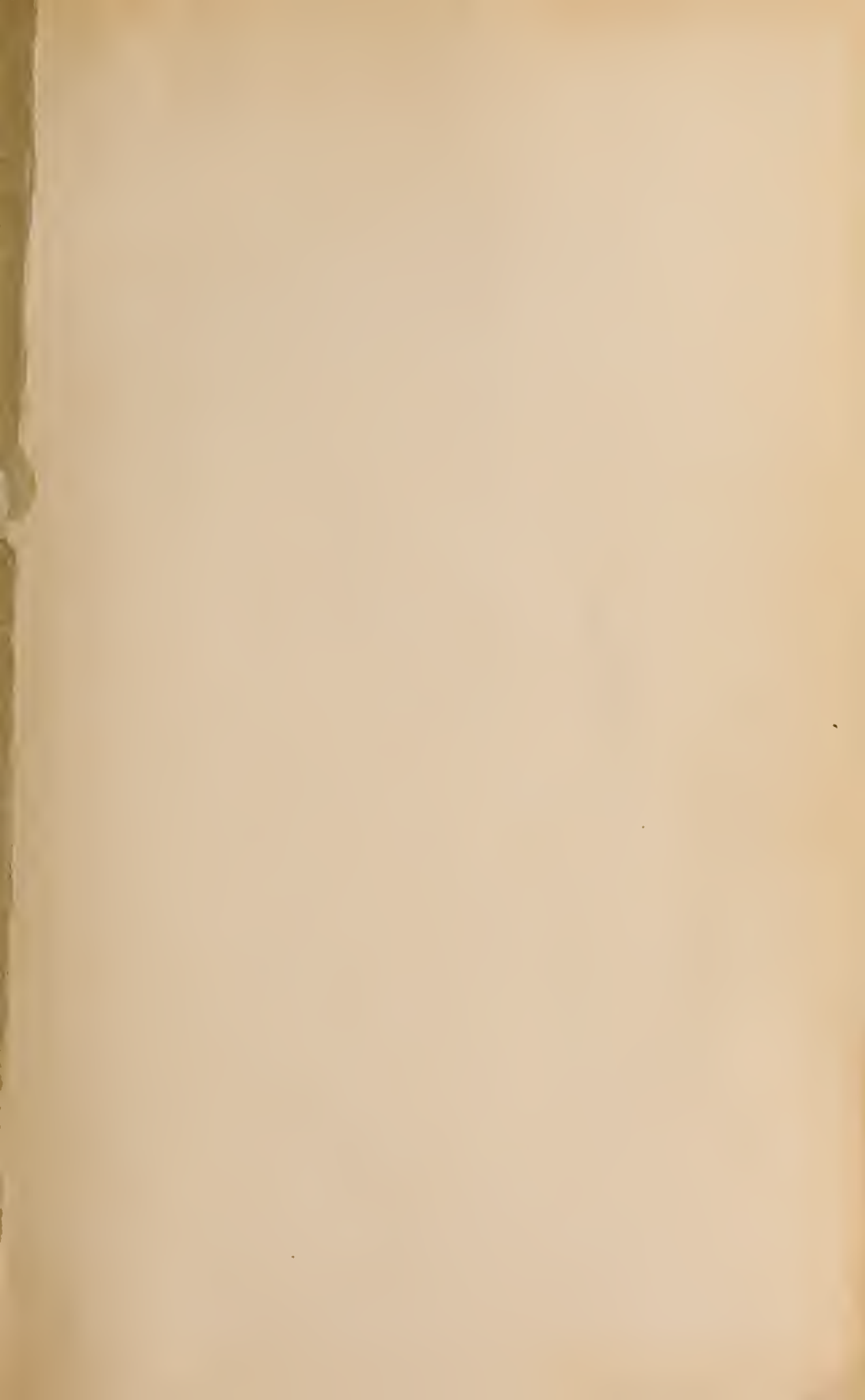


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JANUARY TO DECEMBER, 1899

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JAN HUS, THE PREACHER OF PRAGUE.

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THE WORLD'S MISSIONARY CONFERENCE OF 1900.

BY THE EDITOR-IN-CHIEF.

One of the grandest gatherings of the ages is already convoked for the closing year of this century, in the metropolis of the Western world, a notable conference of Christian workers from all parts of the earth, such as has never been seen before on a scale of like magnitude.

This Ecumenical Council on foreign missions, which is to convene in the city of New York for twelve days, beginning April 21, will, in many respects, have had no rival in all church councils, for its main features are unique. It will not only be of intense interest to every denomination of disciples, and to every society of missions throughout Christendom, but it will be composed of representatives "from every nation under heaven," and its constituency will, therefore, span the oceans and link the continents. Protestant missions from sunrise to sunset, and from equator to poles, will send delegates. No other council of the church has had equal importance, perhaps, since that of Nice, in 325 A. D., where 318 bishops assembled; where Constantine was present, and where Arius and Athanasius met as for deadly encounter, like antagonists in the ancient arena. In modern days the nearest approach to this projected gathering was the memorable conference in Exeter Hall, London, twelve years before, at which 1,500 delegates were present; but in 1900 twice as many are expected to meet.

Now is the time, and the only time, for *preparation*, and the sole purpose of this paper is to contribute, if possible, some humble hints toward the success and efficiency of this noble convocation. The writer, having been a "delegate-at-large" from his own land to the council of 1888, the experience of that meeting has led to the suggestions that follow. Any methods or measures then found helpful

* This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change **d** or **ed** final to **t** when so pronounced, except when the **e** affects a preceding sound.—PUBLISHERS.

naturally prompt a like course for its successor, and if there were any errors in plan or performance then, it is obvious they ought to be avoided; in a word, the conference of 1900 ought to stand upon the shoulders of that of 1888, and excel it in every particular. We should aim at making this new gathering like the ointment of the apothecary, and not only see that there are no "dead flies" in it, but no lesser hindrances to its holy savor—nothing to mar its fulness of blessing, perfect peace, wise conduct, and permanent power.*

Much depends on the *choice of chairmen*. A presiding officer may not only lead on, but lift up a whole assembly. His tact and talent, decision and devotion, are the hinges and pivots on which the meeting turns. He may help or hinder business, create or disentangle perplexities, bring order out of chaos, or he may almost bring on the reign of chaos itself. We have all seen a skilful and devout moderator unravel the skein of confused and contradictory motions, stimulate prayerfulness and patience, and promote harmony between brethren, and accord between the assembly and the mind of the Master; and we have known others to embarrass, obstruct, and delay the whole proceedings. No chairman knows, perhaps, how much hangs on his action or inaction; even his voice, glance, tone, gesture, manner, unconsciously influence a throng. Debate may run wild because he knows not how to hold the reins, and the whole business drag because he can not handle the whip. A man who lacks self-poise, or prompt decision and energetic action, can not expect to hold the balances of an excited assembly, or promote the speedy progress of affairs toward a right goal. To put any man in the chair who, whatever his personal merit or social standing, is unfit to guide a deliberative assembly, is to put him in the wrong place, where he can neither do good to his brethren nor do credit to himself, for the one criterion in such choice is *capacity to manage a meeting*. The chair is not a mere seat of honor for a popular idol, but a throne of power for a born king who can hold and wield a scepter. We remember one case in which, in Britain, the presiding officer, tho a lord of the realm, was a hopeless *stutterer*, and his vain attempts at introducing speakers and putting motions were irresistibly funny, and kept even serious people in a titter. This, tho an extreme case, illustrates the principle that *fitness* must determine all such selection.

In a sense, there should be but one acknowledged presiding officer, for the first of all conditions of power is the *presidency of the Holy Spirit*. Upon no matter would we lay greater stress than upon the need of care that, from first to last, every step be under the distinct guidance of the Spirit of God.

* We refer the reader to the opening pages of the June number of 1889, and a paper taking a retrospect of the conference of 1888, in which several mistakes are pointed out, not needful to repeat here.

In the "Acts of the Apostles" the first recorded act seems to be rather Peter's act than one of the acts of the Spirit. The election of Matthias was in advance of Pentecost. Christ's last admonition was "wait for the promise of the Father," and His last assurance was, "ye shall be baptized with the Holy Ghost not many days hence." If the Spirit were needful for witnessing, how much more for business so solemn as the choice of a new apostle! Is it not possible that Peter, instead of waiting to be endued with power from on high, acted in the energy of the flesh; and that, if he had "tarried" for ten days, this step would never have been taken? Matthias does not seem to have been chosen of God, and after his election we hear no more of him; but God had a "chosen vessel" in Saul, who seems more honored in the New Testament narrative than any other man. Moreover, the mode of Matthias' election left no chance for a discovery of God's will. The lot was resorted to—never again to appear in the New Testament—and the question was not raised whether the Lord would have *any man* chosen, *but which of the two*—in a sense, compelling an apparent choice of one of them. And again, the standard of fitness announced by Peter proved *not* to be the standard according to which Saul of Tarsus was selected—that he must have been, from the baptism of John until then, one who had companied with them.

There is here a possible lesson of great importance. It warns us that even in a solemn proceeding we may move in advance of God's Spirit. Delegates may be chosen to this conference by the voice of man, whom God neither chooses nor recognizes. Proceedings may be prefaced with prayer, which are not in accord with God's mind, and have no real blessing. Resolutions may be carried and votes taken that receive no Divine sanction, and produce no spiritual fruit in the churches. How different the vision of God's own dealing in Saul's conversion (Acts ix), and his calling to missionary service (Acts xiii). In the latter case it is the Spirit who calls by name and sends forth His chosen missionaries, and the Church, whose dull ears are made sharp by fasting and prayer, hears, and heeds, and obeys the higher call. And again (in chapter xv), how significant is that sentence which left a Divine seal on that first council's united action, "It seemed good TO THE HOLY GHOST AND TO US."

The supreme desire of all spiritual disciples is that this conference of 1900 may be the most Spirit-controlled body ever assembled since that council at Jerusalem. And, if this is to be the case, now is the time to insure such a result by a right beginning. Let those who send delegates send Holy-Ghost men and women. Let the standard of fitness be not learning, wealth, fame, social rank, or ecclesiastical position, but spiritual life and power. Let those who are arranging the program seek persistently to know and follow the Spirit's leading in even the smallest detail—the themes, the speakers, the chairmen; the

times and places of assembling, the service of song, how and by whom led, the public receptions, welcomes, farewells—everything planned under higher guidance. Then, from the opening session, let every effort be made to make real and constant the *sense of the Divine presence*, in comparison with which the most imposing royal personage sinks into insignificance. Constantine and Athanasius will be forgotten wherever God is felt to be present.

The importance of a fit chairman, already adverted to, is the greater, because the presiding officer strikes the spiritual *keynote* of the gathering. If he be lacking in keen spiritual perception—if his senses are dull, he will trifle when he ought to be serious, and be careless and thoughtless when he ought to be intensely and intently watchful. He will seek his own glory, and deal out those trashy compliments to speakers and hearers, which must specially grieve the Spirit of God, and in many other ways fail in his duty. To strike a false keynote is to risk the accord of the whole performance with the mind of God.

At the Liverpool conference of 1896, one young man presided throughout, and his manner of conducting the meeting was a study. He was like a deputy-pilot who simply stands by another whose hand is on the helm. In a country where there is an aristocratic government, and where such deference is paid to rank and station, there was absolutely no "court patronage:" the most distinguished dignitaries of church or state might be present, but the chair was always occupied by that one "student volunteer," whose one thought was to be filled with the Spirit, and so guide the assembly. He made no attempts at wit or smartness, indulged in no fine epigrams, no flattery of speakers; he had no air of self-importance. Donald Fraser undertook for God, and lost sight of all else but the unseen Presence. And even when a large offering was asked for, he first for a half hour trained the collectors, lest there should, in the gathering up of pledges and money, be any unseemly anxiety or frivolity. It was a common remark that chairmanship so simple and so successful had seldom if ever been seen, especially in great gatherings of young people. But the secret is an open secret: the chairman got in close touch with God and kept there.

There is no little *risk of a loss of power* in great gatherings—a risk run mainly in these three ways: *excess of mechanism in conduct of business, lack of spirituality of tone, and careless sacrifice of impression*. In gatherings of a religious character, such risks are correspondingly fraught with peril, since higher results are at stake.

First, there may be *too mechanical a program*. Too much may be embraced in the plan, for one session, so that everything is crowded, confused, hurried; speakers are upset, and hearers wearied. One of the worst resorts of such meetings is the *time limit*—an invention of

the devil—which, while it may stop some bores from turning their augers longer, also stops some sages when just ready to utter wisdom's voice. Five-minute rules may befit machine-run meetings, but not Spirit-led assemblies. Truth lies in crystals, and crystals must be *cleft according to the seams*. You may push a bark canoe into the water quickly, but it can carry little freight, and will upset as easily; the great steamship that bears its thousands of tons of burthen, you can not launch in a moment. Many a man of power takes time to get *under weigh*, but, when he gets started, does *weigh*—there is weight in his words—while another who leaps promptly into the saddle of the subject, can not keep his seat or lead on the host, but exhibits mainly his own weakness and unwisdom.

To get as many subjects on a program, and as many speakers on a platform as possible, seems to be the object with some “committees,” but, to a sagacious and spiritual mind, it must be obvious that quality is more important than quantity. One theme, well presented by well-chosen speakers, who have time enough to make an impression—this is a fundamental principle for an effective public meeting.

Lack of spiritual tone is most disastrous. Whoever presides in a solemn assembly, and whoever is visibly present, there is One who presides in invisible Presence, and whom it is of the first importance to recognize. Everything should be done as before Him—the Master of assemblies. And the whole power of a conference will exactly be gauged by the measure in which the Holy Spirit's presence becomes recognized, as real and actual. In a deep sense, the place may be shaken where disciples are assembled, and all may be filled with the Holy Ghost. But not unless He is devoutly recognized as there, and unless everything is done and said with reference and deference to Him. Praise and prayer, the reading of the Inspired Word, and the use of the human tongue in speech—yes, even the *silence*, should be vocal with His inaudible utterance. And the thought of His Presence is the true impulse that is to forecast the whole program.

The risk of *sacrificing impression* is, alas, too often recklessly run. In fact, few who, as committees or chairmen, control meetings, seem to have any sense of the danger, or the damage involved. In the late huge gatherings of the Church Missionary Society Centenary, a writer observes, that on one day when the rising tide seemed to reach its flood-mark—after Hubert Brooke and Evan Hopkins had led in their superb Bible readings on missions and prophecy—after Macartney and Chavasse, and Bishop Knox and converts from India had turned all eyes to the regions beyond—after Bishop-elect Peel, and Mr. Selwyn and Webb Peplow had lifted the thoughts and hearts of the vast throngs to three successively lofty levels, from “spiritual shortcomings” to “spiritual possibilities,” and then to “spiritual determinations”—and when, for twenty minutes, this last address had held the

rapt attention, and a word of solemn prayer was the one and only thing needed to fasten impressions, an awful blunder was made, "another topic was introduced, and the audience were lost and never again regained." "Those last ten minutes," says the narrator, "were responsible for much." Much indeed—responsible for a swift ebb tide of impression, and a sacrifice of spiritual gains that only God can reckon.

And who that is in touch with God has not *felt* the vanishing of power, after a solemn sermon or address, when the "still small voice" of the Spirit has been heard—and just at that supreme moment of awful hush, when one feels that the Lord is passing by, and is moved to wrap his face in his mantle and stand in silence before Him—an aspiring choir or ambitious soloist bursts forth into a musical art display, or an irreverent organist conjures up some musical semi-operatic thunderstorm, to drown the quiet whisper of God!

One of the peculiar qualifications of a successful fisherman is delicacy of touch as he holds the net, to perceive the presence of fish, and know just how to manage the net, and when to close it and haul them ashore. There is a delicacy of spiritual touch that enables us to detect the Spirit's motions and follow His guidance. But how few ever learn that divine art!

It might seem intrusive to suggest *topics for discussion*, seeing that so large and competent a committee is in charge. But there are some great practical questions which we hope may find a place on the program. Prominent among these are the following:

The securing of a sound and ample financial basis for evangelization.

The systematic education of the Church in the facts of missions.

The revival of intelligent and concerted prayer for a lost world.

The provision of cheap and first-class missionary literature.

The best means for deepening spiritual life among missionaries.

The promotion of cordial comity and cooperation on the field.

The economical use of the working forces, without waste or overlapping.

The expediency of industrial missions, and their best methods.

The distribution of laborers over the whole world-field.

The enlargement of the missionary force with adequate workers.

The true conception and exhibition of unity among missionaries.

Of all these questions none is more weighty than the practical division of the world-field with reference to the speedy evangelization of the world in this generation.

There are other questions which can not well be avoided, tho we know not the shape they will take. For instance, the federation of Free Churches in Britain and their new catechism has a very manifest bearing on missions, especially on the visible unity of denominational

effort, in doing away with sectarian strifes and even divisions. The question of Ritualism ought to have consideration, but it would need careful handling if strife is to be prevented. The attitude of Protestants toward Roman Catholic missions is one of the most important matters needing adjustment, and it is one in which truth must not be sacrificed to a false charity. And so our attitude as Christians toward all other religions is a question now especially imperilled by lax liberalism. It is perhaps too much to expect a calm scriptural exhibit, such as at the recent Church Missionary Society's double jubilee, of the relation of the Lord's coming to missions, altho that is the one supreme incentive in the New Testament, and is much clouded by prejudice and misapprehension. The relation of education and evangelization to the work of missions will probably come up in some form, and is very important, and the question of practicable links between individual missionaries and fields and the home churches is now awakening wide attention.

If a word might be added, address especially to *speakers*, we would emphasize certain mistakes as always to be avoided. For instance the mistake of *apology*. In the majority of cases apologies are out of place. Time is worth too much to be spent in vain explanations and false humility. Self-depreciation is often both inappropriate and insincere. Moreover, if the apology be true the speaker should not be making the speech, and, if untrue, he should not be making the apology. We have heard a man face a grand audience, when every moment is golden, and coolly state that he has had no time to prepare or is unfit to treat the subject—both of which statements become speedily but too obvious—when, if what he says he means, by all the laws of good sense and good manners, he should sit down and give place to some one who *is* competent and *has* prepared himself. We heard a man of some distinction, appointed to his duty months beforehand, insult his hearers by informing them that he had made no preparation until on his way hurrying to the meeting, and we all thought so before he concluded. Let speakers give their hearers what has cost thinking and is worth thought, and then, without needless delay, plunge at once *in medias res*.

Another mistake is to bring in *irrelevant matter*, especially when brevity of time demands concentration and condensation. There is a great gulf fixt between having to say something and having something to say. Those who lay hold and keep hold of a throng are they who speak on the theme assigned, and strike a straight road to the heart of the subject. A vigorous mastery of any question commands attention. Matter, interesting enough in its place but foreign to the subject on hand, is "ruled out" by a thoughtful hearer, tho it may not be by a listless chairman. No man ought in a paper or address to ride his hobby, using his opportunity simply to inflict on a helpless

audience some pet argument or theory or notion, having only a nominal connection with the theme he is treating.

Sidney Smith denounced dulness in preaching as the crime against the Holy Ghost. He probably meant that it is unpardonable to intrude and obtrude before a meeting what is not well prepared and is thoughtless and pointless. Platinudes are the plague of great assemblies. It should be a matter of conscience to spare no pains to get ready for an occasion on which depends such issues. It is not always the man who wants to be heard whom the people want to hear: there are many moths that fly about the flame only to hide the light and singe their own wings.

The mistake of *sectarian bigotry* is in such a conference worse than a blunder—it is a crime. In an ecumenical gathering, all tribal standards must be forgotten, as we rally round the ark of God and the banner of the Cross. Yet, even in the Exeter Hall conference, a few had to let the conference know that they felt it a condescension to be seen there, and it must not be interpreted as a concession, as tho they were abandoning their “church” notions or admitting that all so-called Christians are on the right ground as to “apostolic succession.” A pity indeed to interrupt spiritual harmony by ecclesiastical bigotry. Magnanimity is never more in place than in such fellowship, and intolerance and uncharity nowhere seem so pusillanimous.

Other suggestions occur to the mind, but these suffice. We have no disposition to intrude advice. But we feel jealous, and we hope with a godly jealousy, that this grand occasion and opportunity may be utilized to the full for God and His cause. No words can justly express the possible outcome of such a conference, when the conditions of unhindered spiritual power exist. The uttermost parts of the earth should be constantly in view as the field to be tilled, and the uttermost bounds of time as the horizon of vision. The atmosphere of prayer should be the element in which such a conference lives, moves, and has being. The Holy Spirit's unseen presence should be devoutly recognized and the hush of God should be upon the assembly. If the delegates come up to the gathering as tribes to a solemn feast of the Lord—if the Lord himself is felt to be present; if all is done as in His sight; if the preparation of the heart and the answer of the tongue is from Him; if His wisdom guides and His love subdues—who can forecast the final outcome of such meetings! They may prove a latter rain of the Spirit, introducing a new era and epoch in history. Broken altars of God may be rebuilt, and thousands of slumbering fires may be rekindled upon them. More than this, there may be the new descent of fire from heaven—a consuming flame which shall both burn up the dross of our worldliness and selfishness, and compel an unbelieving world to confess, “Jehovah, He is the God.”

JAN HUS: THE PREACHER OF PRAGUE.

BY REV. GEORGE H. GIDDINS, LONDON, ENGLAND.

Secretary of the Evangelical Continental Missionary Society; Author of "Paxton Hood: Preacher and Poet," "The Christ in the Canvas of Gustave Doré," Etc., Etc.

None of earth's rivers are fairer than the Rhine, the "Rhen Superbus" of the Romans, the "Figora Rheni" of Virgil, the "beautiful Rhine" of Shakespeare, the "Fleuve Unique" of Victor Hugo.

The classic and the romantic meet upon its shores. The picturesque in nature, the illustrious in history are linked together. The glories of wood and meadow, vineyard and cornfield, grove and rock are woven with the mists of legend and the lore of poetry and song. We may read the history of ten centuries upon its shores, for what is history but the autograph of the ages, the rent in the arras, the time-stain upon the battlement?

On these banks we trace the footsteps of Attila, Clovis, Frederick Barbarossa, Rudolph von Hapsburg, Cæsar, Charlemagne, Charles Martel, Pepin le Bref, Louis le Débonnaire, Napoleon. Gunpowder was invented on one bank, and the first printing-press was set up on the other. Old feudal times and ages of chivalry look out from ruined tower and turret at every turn. Battle blasts have thundered here; here monarchs have been crowned and dynasties founded. It has heard the mutterings of the priestesses of Hertha and the Allah cry of the Moor. It has witnessed the dread symbol of the Vehm-gericht and the feuds and follies of the Rosierucians. It was the *locale* of a very *witenagemot* all through the Middle Ages. The crimson cross of the Crusader has been lifted among its hills. The Roman eagle has fluttered over it. The burden of "the solitary monk that shook the world," has been heard along its course. Every hill-top has been the theater of conflict of Hun and Goth and Frank. The palmer with his scallop-shell and sandalled shoon has wandered here. Romancers have tenanted every castled meadow with wonder; painters have drunk inspiration from its beauties; poets have sung its praises in sweetest songs. Every ruined donjon, every grass-grown moat, every ancient château and decaying tower has its tradition of mystery and awe. Castle and cloister, once the abode of beauty and bravery, now desolate like the walls of Babelutha and the dwelling of Mona, have each their twilight-tinted dream-poem and legendary lore.

Every turn of the noble river reveals some feature of beauty. Here the hills rise abruptly from the brink, covered with vines and crowned with some ancient abbey, from whose turret the sound of the compline is borne upon the evening air. Here a village nestles in a radiant valley, with its tiny church pointing its taper spire to the blue heavens, with morning shadows mantling it in violet clouds. Here the mists are lying in the valley; here, hanging on the mountain peaks,

here the sun is glinting through the branches of the forest trees on the gloomy grandeur of some ruined tower, or "under the opening eyelids of the morn" upon the bursting buds of starry anemones, on asphodels or heather, on gentian or wild thyme. Here the wind is whispering among the lindens or sobbing among the pines. Here the lights, shimmering on the waters, announce some larger town, and at another turn on the quiet hillside, the dead are sleeping in "God's acre." Anon we glide by purple mountains, dotted with white chalets, great groves of oak or pasture lands, from which there floats the tinkle of the sheep bell or the blast of Alpine horn. Rose trellisses adorn the slopes of many a green hill, crowned with the mountain ash, whose scarlet berries are growing golden in the sun.

World-famous cities lie along its banks: Düsseldorf, the city of arts; Coblenz, of fortresses; Cologne and Strasburg, the cities of the great cathedrals; Basel, with its university; Rotterdam, the city of Erasmus; Mainz, of Guttenberg; Worms, with its memories of Luther, and Constance with those of Hus.

Beautiful is the blue Lake of Constance, girdled with mountains; reflected in its limpid waters the shadow of the antique city, its hoary dam, battered with the blasts of eight long stirring centuries, rising in its midst.

THE COUNCIL AT PRAGUE.

The venerable place was bright and brisk one morning in the year 1414, when a long procession entered its ancient gate. Along the narrow streets in magnificent array there moved a mighty phalanx of notables of every ecclesiastical and civil grade; deputies from England, Germany, France, Italy, Sweden, Denmark, Poland, Hungary, Bohemia, and Constantinople; the emperor of Germany, the sovereign pontiff, 26 princes, 140 counts, 20 cardinals, 7 patriarchs, 20 archbishops, 91 bishops, 600 deans and canons, doctors and theologians, and 4,000 priests. Ostensibly they had met to settle long existing disputes that had torn and rent the Catholic world, and to bring to a conclusion the disastrous schism that had scandalized the church for seventy years; in reality to silence the eloquent tongue of the great preacher of Prague. The simultaneous infallibility of three contending popes, each fiercely anathematizing the other, had sorely tried what little logic lingered within the one universal and indivisible church.

Gregory XII. and Benedict XIII. had each their partisans. A still more powerful faction had denounced them both and raised Balthazar Cossa to the pontifical dignity under the title of John XXIII. His nameless debaucheries, unblushing greed, and boundless ambition had, however, become notorious, and the power he had purchast openly with moneys fraudulently acquired, was, at this synod, transferred to Otho Colonna, Martin V. In his person the disaffected fac-

tions were united, and the great schism came to an end. This was the one redeeming act of this significant council. What followed brought an undying infamy upon its name.

Throughout all Europe no country had become more educated and enlightened than Bohemia, in whose capital the emperor, Charles IV., had founded the justly famous university.

The truths of Christianity had been early introduced into Bohemia by the Greek apostles Cyril and Methodius, and the Augustinian, Conrad, of Waldhausen; Jan Miliez, of Kremsien; Mathias de Janow, and Thomas of Stitny, had, by their preaching and teaching, prepared the way for that revival of the truth of which the little kingdom was to be the source and inspiration. Cyril and Methodius had translated



THE KAUFHOUSE AT CONSTANCE WHERE POPE MARTIN V. WAS ELECTED

the gospels into the Slavonic tongue, and, in celebrating the services of the church, had employed the only language comprehensible to the people, to the small scandal of the Church of Rome.

Peter Waldo and his disciples had settled in Bohemia with daring dreams of reuniting the rituals of the Eastern and Western churches. The Waldenses, persecuted in France, seeking a refuge on Bohemian soil, had brought the truth with them, and purity in their path. The Tisserands, the Albigenses, and the Cathari, mingled with the persecuted Vaudois, to whom the apostolic Claude had preached the Gospel in the peaceful valleys of Piedmont, had all sought shelter here, and brought with them their faith, the heritage of brave traditions, the contagion of a pure religious zeal.

The man who should give definiteness to the vague aspirations and



BIRTHPLACE OF JAN HUS AT HUSINEC.

dim dreams of the Czech people, was found in the person of Jan Hus (or John Huss), who was born in South Bohemia, in the town of Husinec, near Prachaticce, on July 6, 1369.

The little house in which the future reformer first saw the light has braved the tempests of five hundred years, and stands as a monument to his unflinching faith. A small medallion of the martyr has been placed upon its front, and beneath it may be read the words—

Mistr Jan Hus dur 8 Cervne, 1369.

As is almost invariable in the case of the vast majority of men of mark, he was cradled in comparative indigence, and early we find him supporting himself, while studying in the elementary schools of Prague, by singing like another Luther, and performing lowly service in the church.

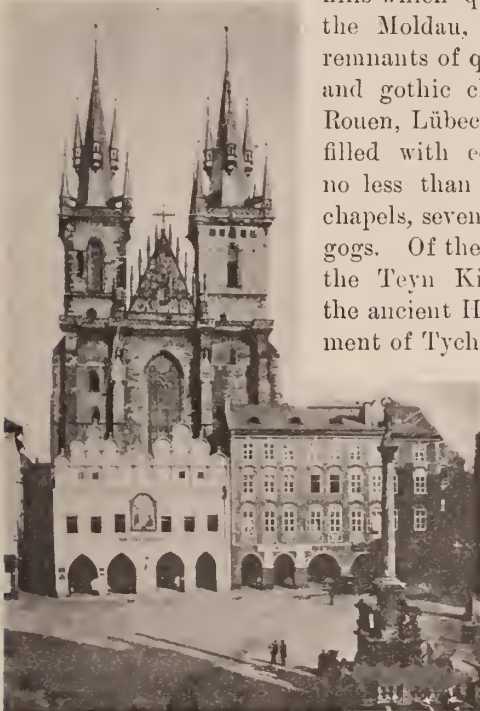
After passing through the lower schools he entered the faculty of arts in the university of the capital. At the age of twenty-four he was performing the usual pilgrimages to the Prague churches on the occasion of the jubilee or great indulgence, and so extreme was his poverty that he was fain to live upon dry bread and part with his last four grosechen for absolution after confession in the Church of St. Peter by the Vyssehrad. Three years later he took his degree of B. A., proceeding in another three to that of M. A. In 1401 he had reached the highest position possible, that of rector of the university. A year before he had received priest's orders, and a year later past as bachelor of divinity. From the moment of his ordination he began to enter in earnest upon the duties of his high vocation, devoting himself almost exclusively to this.

Throughout the whole course of his active life he appears to have been more of a plodder than man of brilliant genius; diligent, persevering, earnest, and sincere, his one chief talent, amounting almost to genius, being that of capacity for, and concentration in work.

The princess Helen Ghika says of him: "The spirit of self-abnegation it is which characterizes Hus even more than his genius. Calvin was more learned than he; Luther surpass him in eloquence; Zwingli was verst in philosophical questions of which he was utterly ignorant. Hus's glory is in his martyrdom. Like the early Christians, he has triumphed in death. The flames of his funeral pile have shone above the heads of succeeding generations, a consecrated light brighter than the sun. His ashes scattered to the winds have fertilized the soil of Europe, and Lefèvre, Zwingli, Luther, were the offspring. The Christian Church has never had in its fold a more magnanimous shepherd. To the bold heart of Paul he united the angelic mildness of John and the burning zeal of Peter."

The old city of Praha, or Prague, founded by Libussa, the first duchess of Bohemia, is one of the most picturesque of all the cities of the Middle Ages; lying in the valley and upon the gentle slopes of hills which quite encircle it, watered by the Moldau, and full of those antique remnants of quaint timber-fronted houses and gothic churches, such as meet us in Rouen, Lübeck, or Bruges. The city is filled with ecclesiastical edifices, having no less than fifty churches, twenty-two chapels, seven convents, and eleven synagogues. Of the former the most famous is the Teyn Kirche, on the Grosser Ring, the ancient Hussite church with its monument of Tycho Brahe, the Danish astron-

omer, and on its *façade* the great statue of the Virgin replacing the Hussite's famous symbol of the chalice; and the great cathedral of St. Veit, the resting-place of St. Adalbert, St. Wenceslas, St. Veit, and the so-called remains of the fictitious St. Jan Nepomuc, the city's patron, entombed within a massive silver shrine, of the



TEYN KIRCHE, PRAGUE, WHERE HUS PREACHT.

In front of this was the Grosser Ring, where he was burned at the stake.

latter. In the dismal and dirty Ghetto, is the oldest synagog in Europe, with its adjoining and world-famous cemetery. Its university, founded in 1348, the oldest in the Fatherland, after the plan of that of Paris, with its four "nations," Bohemians, Saxons, Bavarians, and Poles, numbered no fewer than thirty thousand students, until the expulsion of all others than the Czechs led to its gradual diminution and the founding of the universities of Leipsic, Heidelberg, and Cracow. Not only is Prague a city of churches; noble palaces, venerable halls, and splendid statues are met with at every turn. Here are the Königshof, the ancient palace of its kings, the Czernin'sche Majoratshaus, the palaces of Steinberg, Nostitz, Kinsky, and Wallenstein, and the remains of the old Acropolis on the Hradschin. Here, too, is the Rathhaus, where in 1419 the citizens, commanded by the intrepid Zisca, after a fierce attack set the Hussite prisoners free; and now its council chamber adorned by the noble picture of the trial of Jan Hus in the cathedral of Constance, by the patriotic Bohemian painter, Vaclav Brozik. When the first Edward of England died he left commandment that his unburied bones should be carried at his army's head until Scotland was subdued. The gallant Zisca left his skin as a legacy to his Czechish braves, ordering that it should be tanned and converted into a drum to sound the battle march of freedom over the Bohemian fields.

Upon the famous Karlsbrücke, spanning the Moldau, are the statues of thirty saints, the principal of which, the city's patron, Jan of Nepomuc, the mythical confessor of the queen of King Wenceslas, who, for refusing to betray the secrets of the confessional, was thrown from this bridge into the Moldau, was drowned, but miraculously refused to sink, and around whose brow, so legends tell, five stars were seen to shine. On every statue of the saint five stars are found, and many a veritable statue of Jan Hus has been transformed into Jan Nepomuc by the simple addition of this diadem.

Not the least significant of the many relics of the ancient city is the marvelously beautiful miniature in the University Library, which illustrates an old Bohemian Cantionale, and dated 1552. It is in the form of three medallions. In the first the English Wiclif is striking sparks from out a stone. In the second the Bohemian Hus is kindling coals. In the third the German Luther is lifting high a blazing torch. That spark that was wafted across the sea and over the mountains and valleys of France, was borne to Hus; with it he lighted the coals upon the altars of his country, and right manfully he fanned them into flame.

The first clerical duties of Hus in Prague were performed in the Church of St. Michael, where, as a preacher, he soon became conspicuous, so much so that John of Milheim, through the influence of Kriz, presented him to the preachership of Bethlehem Chapel, in succession

to Jan Protiva of Nováves and the Cistercian Jan of Stiekna, the specific duty of which office was the preaching twice daily, on every Holy Day, except in Lent and Advent, in the Bohemian tongue.

This Bohemian, or Czeastro-Slavonic language, had, thanks to the unremitting energies and daring genius of Stitny, risen to a high rank among the spoken tongues of Europe. Possessed of exceeding elasticity, and cultivated to a lofty excellence, it lent itself readily to the work of popular address, and through this medium the sensibilities of a highly sympathetic and impressionable people were easily enkindled and aroused. This and the sterling character of the teaching of that noble university which had been founded by the son of the blind old warrior king, who fell at Crécy, conducted in no inconsiderable degree to the speedy successes of the reformer's labors.

(To be continued.)

A ROMAN CATHOLIC VIEW OF CHINA AND OF MISSIONS IN CHINA.

BY ROBERT E. SPEER, NEW YORK CITY.

The missions of the Roman Catholic Church in heathen lands are more or less shrouded in mystery. It is difficult to get full and reliable reports of the number of missionaries, of the number of converts and native workers, and of the work itself. It is easier to obtain such information, to the extent to which it is obtainable, in other languages than English. There are enlightening accounts of the travels of Catholic missionaries, like Abbe Huc's books, and some invaluable records of missionary devotion and success, like Father Wallays' history of the "Missions Étrangères," but little is obtainable in English descriptive of the present extent and methods of Catholic missionary work. And the traveler in Asia, at least, who tries to inform himself of the character and plans of the work, while meeting sometimes those who will lay it bare before him frankly, especially if he can speak French or can appear as a Catholic sympathizer, will still often meet with a secretiveness which makes him anxious for fuller and more specific knowledge.

"Another China," described as "Notes on the Celestial Empire as Viewed by a Catholic Bishop," meets such a want as this. Monseigneur Reynaud, its author, is vicar apostolic of the district of Che-Kiang, with residence at Ningpo, and tho his notes were written in French they have been translated and published in English by a Catholic hand. Monseigneur Reynaud's view of the Chinese, his account of the Catholic missionaries and their work, and his opinion of the work of the Protestant missionaries, are all of the greatest interest.

It is a very kindly and charitable view of Chinese character which appears in this book. The Chinese are spoken of as "those generous and upright beings who, led away by error, are yet sighing for happiness." If it is characteristic of the Catholic missionaries, it does them credit. Monseigneur Reynaud points out the significance of the fact that the Chinese language is such a rich language in moral maxims, and that while the life of the people is quite inconsistent with the ethics of their maxims, there is yet in the latter a real preparation for the teaching of Christianity. There have been those who regarded the language and these beautiful sayings as the very inventions of the devil to obstruct the acceptance of the Gospel. But this bishop says:

The daily language of the Chinese is full of proverbial sayings, which are in constant use among them, praising virtue and condemning vice. Some of them point out the vanity of worldly honors, the contempt of riches, the avoidance of pleasures that entail so much misery, the horror of injustice, the effects of anger and impatience, the folly of pride, the iniquity of slander, the shortness of life, and so on. Others inculcate love of virtue, practise of good works, esteem of wisdom, patience in troubles, forgetfulness of injuries, fidelity, gratitude, humility, and good example. The proverbs having reference to charity are particularly expressive and beautiful, and it is to be desired that our missionaries should make great use in their sermons and instructions of these axioms, in which may be heard distant echoes of passages in the Gospel. . . . The language of an entire race can not be one universal falsehood, and these moral notions, so often repeated, must be esteemed by individuals even if they do not always follow them; and such clear ideas of good and evil can surely be no obstacle to their conversion.

Of the people Monseigneur Reynaud uses such adjectives as intelligent, skilful, sober, hard-working, patient, persevering, enduring, very subtle, keen, prompt, precocious, artistic, expert in farming, simple, practical, frugal, thrifty; but he must speak also of their

Incredible ingenuity at deception. Calm and good-tempered, when not roused to fury or panic, the Chinese take everything as it comes; and men as they are, and actuated by their philosophy of practical common sense, they are not disposed to be ruffled by disappointments. This apparent apathy concealing powers of much passive resistance, renders the Chinese dangerous sophists, for possessing full control of their feelings, they are not carried away by heat of discussion; they avoid all weak points in their arguments, and discuss the most burning topics with a blandness and subtle irony peculiar to themselves. According to the Chinese, well-bred people, if they do disagree, should explain themselves calmly and politely, while invective and threats (at which, however, the Celestials can be great adepts), are considered to indicate want of dignity and strength of mind, besides being a sure sign of defeat.

National spirit, Bishop Reynaud thinks, as understood by the Chinese, exists chiefly among the literati, while "among the common people no thought is given to patriotism," and tho possessing a certain

degree of courage, it seems to be more negative than active. Of the position of women in China, he says:

The Chinese have the utmost respect for the proprieties of social intercourse, in which great reserve is maintained between men and women. It is really surprising to see such strictness and decorum, and absence of familiarity in the manners of a heathen nation. The women are remarkably modest in all their actions; they rarely speak to the men, and are satisfied with the society of people of their own sex, even when there are family gatherings; and, as it has already been observed, the Chinese are scandalized by the very different manners of the Europeans, which, in their eyes, appear to be exceedingly frivolous and indecorous.

At the same time "Protestant evidence, but none the less valuable on that account," is cited to the effect that—

The state of degradation to which heathenism has brought the women and girls of China is truly pitiable. The higher classes are secluded in their own homes, just as in India, and spend miserable, aimless lives, almost their only occupation being smoking, drinking tea, and embroidering tiny shoes for their poor crippled feet. You rarely find one among them who can read, or is in any way educated.

Of the mandarins and literati, Monseigneur Reynaud has no kind words to say.

There are two distinct Chinas, the official China, composed of literati and mandarins, and the China of private individuals. The first deserves all the reproaches heaped upon it. . . . Altho the Chinese code of law is remarkable for its wisdom and its equity, it is a mere collection of beautiful maxims, as all legislation is left to the sweet will of the corrupt mandarins, who make a regular traffic of justice. . . . The Chinese, while stoically enduring these exactions, heartily despise the mandarins and their satellites, who are really responsible for the abuses that so forcibly strike Europeans.

And most of the obstacles to the conversion of the Chinese are attributed to "the hatred of the mandarins, the calumnies of the literati, and family persecution."

On the native priests as severe judgment is past as upon the mandarins:

The bonzes, as I know them in the province of Che-Kiang, ought not to inspire us with any serious apprehensions. Their bad reputation injures their influence, and their laziness interferes with their zeal. Their vocation is simply a trade, and they live by the altar, as a workman lives by his tools. Their services are indeed believed in and paid for, but their conduct wins them much contempt.

This is the opinion expressed also by such fair writers as Eitel, who says:

The priests are mostly recruited from the lowest classes, and one finds among them frequently the most wretched specimens of humanity, more devoted to opium smoking than any other class in China. They have no intellectual tastes, they have centuries ago ceased to cultivate

the study of Sanskrit, they know next to nothing about the history of their own religion, living together mostly in idleness, and occasionally going out to earn some money by reading litanies for the dead, or acting as exorcists and sorcerers or physicians. No community of interest, no ties of social life, no object of generous ambition, beyond the satisfying of those wants which bind them to the cloister, diversify the monotonous current of their daily life.

And of Ball, who declares: "The priests are ignorant, low and immoral, addicted to opium, despised by the people, held up to contempt and ridicule, and the gibe and joke of the populace."

An interesting chapter is given to Chinese charitable institutions, hospitals, and homes for animals, orphanages, almshouses, asylums for widows, dispensaries, and homes for old men, which is closed with the true paragraph:

Tho it may surprise our readers to hear of such beneficent associations among pagans, they should not leap to the conclusion that China is a land of milk and honey, where every unfortunate creature may be sure of aid; for these charitable institutions are deplorably mismanaged. Great is the robbery and waste by rapacious underlings, not to mention the utter carelessness and the various abuses to be found in these Chinese establishments, thereby forming a striking contrast to those of our missions, to the wondering admiration of the natives. Still these good works prove that there is some feeling of philanthropy among these people, and everywhere the missionaries constantly meet with souls, who, as Tertullian would say, are "naturally Christians, since they can comprehend the spirit of charity."

The contact of Western irreligious civilization with the Chinese seems as objectionable to this Catholic missionary as it does to the Protestants, and he calls the treaty ports "real sinks of iniquity, attracting the wicked and corrupting the good;" and proceeds:

The contact with Western civilization seems to turn the head of the ordinary Chinese, who imitate European defects in addition to their own vices. Nowhere are there men so absurd, more arrogant and insupportable, than certain Celestials in foreign employment. . . . Infatuated with their own superiority, the Europeans are often blind to the good qualities of the Celestials, whom they offend by displaying open contempt of the natives and their habits; while, on the other hand, the sad samples of our civilization often seen at the ports, are not likely to excite in the minds of the natives respect or admiration for modern progress. The Chinese are heathens who have not had eighteen centuries of Christianity to civilize them; but it must be admitted that with all their errors and vices, they have not fallen as low as other nations. For instance, many of the reproaches address by St. Paul to the Romans, would not be brought by him against the inhabitants of China, were he now to visit it. We may go further, and say that the corruption existing in China is less deep-seated and less visible than in certain of our Western cities, the scandal of which would bring a blush to the cheek of a Chinaman, who is deemed to be so wicked.

The number of Catholics in China is acknowledged to be doubtful,

but Mr. Kelly, the editor, says: "If we might hazard a guess as to the actual truth of the question, probably we might place the number of Catholics in China proper at three-quarters of a million." He computes the annual number of conversions to be rather more than 10,000, not including those who receive baptism by death. The following "outline of the Catholic propaganda" in the province of Che-Kiang, is given and declared to be representative of the work throughout China:

Che-Kiang was, in 1551, a portion of the diocese of Macao, the Portuguese settlement near Canton, but in the next century it was made a vicariate apostolic with three other districts (1659). Thirty-five years later we find Che-Kiang a vicariate in itself, until 1790-1830, when it was joined with that of Kiang-si. In 1846, these vicariates were separated again under different bishops, and there has been no subsequent change in this division. In Che-Kiang the missionaries are chiefly Lazarists or Vincentians, and in 1896 there were in the vicariate 10,419 Catholics, 1 bishop, 13 European and 10 native missionaries, and 5 native theological students, among a population presumed to be over 23,000,000 heathens and 5,359 Protestants. There are 35 Sisters of Charity, 29 Virgins of Purgatory, and 38 Catechists, including schoolmasters and mistresses. The Sisters of Charity in the province of Che-Kiang have the care of a large number of hospitals, orphanages, and similar institutions. They courageously compete with the Protestant ministers, some of whom being physicians, also have hospitals, and visit the sick in their homes, striving by this powerful means to push on their own work. The Sisters, comprehending the far-reaching consequences of this enterprise, carry out their visitations of the sick with the utmost zeal and success, and even influential families, including those of the mandarins, apply to them for their remedies and care. The Sisters can go where they please, and are invited into the houses of rich and poor, where they nurse an immense number of pagans, and baptize every year over 3,000 dying children. Even the ferrymen will refuse to take a fee from the Sisters, so much are they loved at Ningpo and elsewhere.

Such is the brief preliminary outline of the Catholic propaganda as it exists in a single diocese of China. From this basis, it will be possible to calculate in some way the vast work which is carried on throughout the empire, in which there are (in China proper, without including the dependencies), 27 such districts, each with its own bishop and staff of clergy, besides four districts which are differently organized. The diocese of Che-Kiang may be considered in a certain sense as a typical one, inasmuch as it stands midway, in numerical importance, between the very large and the comparatively small divisions. It may be useful here to give a few statistics relating to the largest vicariate, that of Kiang-Nan (Nan-Kin), which is under the Society of Jesus. In the year 1892, it boasted no less than 96,382 Catholics, with 128 priests, 32 seminarists, and 177 nuns. There is one other Jesuit mission, that of South Pe-Tche-Li, which is smaller than Kiang-Nan, but is yet among the most flourishing dioceses. There are six Lazarist missions, including that of Northern Pe-Tche-li or Peking, and the Franciscans, Dominicans and Augustinians are also well represented. Most of the missions are French; others hail from Belgium, Italy, and Holland.

Mr. Kelly says there is but one English-speaking priest in China, the Rev. John McVeigh, of Peking. This may be true, but a brother, whom I understood to be a priest, and who spoke English excellently, took me over the large Catholic establishment at Shanghai, in the summer of 1897, and told me that there was one priest there from America also, the only American among the Catholic missionaries in China. There is one English sister, I know, in Monseigneur Reynaud's episcopal city.

Of the character of the Catholic Christians, Mons. Reynaud speaks with unwavering confidence. "When we consider their sincerity," he says; "when we consider that at the call of grace they have trampled under foot all human respect, and have voluntarily exposed, and do expose, themselves to insult and persecution, how can we imagine China to be a country invincibly opposed to the progress of religion and the ethics of the Gospel?" He defines the kind of conversion at which the Catholic missionaries aim, as meaning "not merely passing from one altar to another, but also including a complete change of life along with a change in one's beliefs." At the same time Bishop Reynaud believes in conversion *en masse*.

I will proceed to deal with an assertion sometimes made, namely, that conversions *en masse* are no longer possible in China. Now the falsity of this statement can be best contradicted by events that occur in this very province, where on all sides we are invited into large villages, and deputations are sometimes sent to us by entire cantons. Overwhelmed by these petitions, my own missionaries no longer suffice for the work, and on all sides they are begging for helpers.

Some might skeptically wonder whether these village movements are such spiritual movements as are represented. Protestant missionaries are meeting constantly with such appeals, which spring not from religious interest but from desire to have the powerful help of missionary influence in Chinese lawsuits. Local mandarins fear appeals to Peking, and the prospect of missionary intervention secures for a litigant in a Chinese court consideration which unassisted he would never receive. This danger is recognized elsewhere in this book:

Of course, we may have careless or even vicious people, but sooner or later they turn over a new leaf; while apostasy is a rare occurrence, as everything is done to test the reality of each conversion, and no pains are spared for the instruction of the catechumens. In a land like China, where abuse of authority, bad administration, love of litigation, and a vengeful spirit are rife, if we were to open our doors to everybody, we should quickly be overwhelmed, and our whole time absorbed in settling the quarrels of the people. Moreover, there is the danger of unwittingly posing as champions of unjust causes, besides the risk of opposition to the mandarins, who, at best, barely tolerate us. Religion also would suffer, as the converts would be accused of interested motives in joining us. Hence it is very necessary to be most particular in the admission of catechumens, and to reject all who come to us with lawsuits. Before

pagans can be inscribed as catechumens they must renounce all superstitions, destroy their idols, begin to learn the catechism and their prayers, and to live as if they were already Christians.

But elsewhere Mons. Reynaud recognizes the part played by Catholic missions in political intervention. "Settling local difficulties" is spoken of as one of the duties of catechists, and the missionary "must settle various difficulties that always arise among the converts, such as family persecution and worries of all kinds, while the mandarins are always ready to complicate the simplest cases; so that a missionary must be kept stationary a long time by one piece of business." It is recognized also that in some places the Catholic missionaries assume the rank of mandarins. It is not stated, tho it might truthfully be admitted, that sometimes they usurp the functions of Chinese magistrates. It was against the common practise of the Catholic missionaries in these regards that the Chinese government protested in the circular issued in 1871, saying:

Cases for litigation between Christians and non-Christians are under the equitable jurisdiction of the authorities, and can not be left to the patronage of the missionaries. . . . In the provinces the missionaries make themselves the advocates before the local authorities, of the Christians who have suits. Witness that Christian woman of Sze-Chuen, who exacted from her tenants payments of a nature which were not due to her, and ultimately committed a murder. A French bishop took upon himself to address a despatch to the authorities in order to plead for the woman, and procured her acquittal. This deed aroused animosities among the people of Sze-Chuen, which have lasted to this day. . . . The missionaries ought to observe Chinese customs, and to deviate from them in no respect; for instance, they ought not to make use of seals, the use of which is reserved for functionaries alone. It is not allowed them to send despatches to a yamen, whatever may be their importance. If, however, for an urgent matter it should be absolutely necessary to write, they may do it, but taking good care not to speak of matters beyond the subject, and making use, like people belonging to the class of literates, of the ping-tieh (petition). When the missionaries visit a great mandarin, they must observe the same ceremonies as those exacted from the literates; if they visit a mandarin of inferior rank, they must also conform to the customary ceremonies. They must not unceremoniously go into the yamens and bring disorder and confusion into the affair. . . . The French bishop, Mons. Pinchon, in a letter which he sent to the authorities, made use of an official seal manufactured by himself. . . . Mons. Faurie, bishop of Kwei-chow, handed to the officer charged with the remission of the letters of the government a despatch to the address of the yamen, to ask that marks of distinction should be accorded to a Taoutae, called To-Wen, and to other persons besides. In Shantung a missionary past himself off as hsiun-fu (provincial governor). In Sze-Chuen and Kwei-chow, missionaries took upon themselves to demand the recall of mandarins who had not arranged their affairs to their satisfaction. So it is not only the authority of simple functionaries that they assumed, they claim further a power which the sovereign alone possesses. After such acts, how could general indignation fail to be aroused?

There has been much in the corrupt administration of officials to invite such intervention. Protestant missionaries have not been free from it, tho they have been much less guilty than Catholics. The consequences can not be discust here. It is enough to observe that Monseigneur Reynaud, who seems to carry on his work in Che-Kiang with as fair a spirit as possible, does not disavow this political interference.

Of course such interference derives its power from the possibility of the intervention of foreign governments. There are signs of restiveness on the part of some Catholic missionaries under the embarrassment of their relations to the French government, which has been their chief support. The consequences of the close relationship of missions with government they are coming to see. The Rev. L. E. Louvet of the "Missions Étrangères" wrote in *Les Missions Catholiques*, June 26, 1891:

Whence comes this obstinate determination to reject Christianity? It is not religious fanaticism, for no people are so far gone as the Chinese in skepticism and indifference. One may be a disciple of Confucius or of Lao-tze, Mussulman, or Buddhist, the Chinese government does not regard it. It is only against the Christian religion it seeks to defend itself. It sees all Europe following on the heels of the apostles of Christ, Europe with her ideas, her civilization, and with *that* it will have absolutely nothing to do, being, rightly or wrongly, satisfied with the ways of its fathers.

The question, therefore, has much more of a political than a religious character, or rather it is almost entirely political. On the day when intelligent China shall be persuaded that it is possible to be Chinese and Christian at the same time; above all, on the day when she shall see a native ecclesiastie at the head of the church in China, Christianity will obtain liberty in this great empire of 400,000,000 souls, whose conversion will carry with it that of the Far East.

The efforts of the missionaries should therefore be directed toward separating their cause entirely from political interests. From this point of view I can not for my own part but deplore the intervention of European governments. Nothing could in itself indeed be more legitimate, but at the same time nothing could be more dangerous or likely to arouse the national pride and the hatred of the intellectual and learned classes. In truth, even from the special point of view of the safety of the missionaries, what have we gained by the provision of the treaties? During the first forty years of the present century three missionaries only were put to death for their faith, after judicial sentence, viz.: The Ven. Dufresse, vicar-apostolic of Sechuan, in 1814; the Ven. Clet and the Blessed Perboyre, Lazarists, in Hupei, in 1820 and 1840. Since the treaties of 1844 and 1860, not a single death sentence has been judicially pronounced, it is true, but more than twenty missionaries have fallen by the hands of assassins hired by the mandarins. These were: In 1856, the Ven. Chapdelaine; in 1862, the Ven. Neel; in 1865, 1869, 1873, Mm. Mabileau, Rigand, and Hue, in Yunnan. Did the treaties prevent the horrible Tientsin massacre in June, 1870, the murder of our consul, of all the French residents, of two Lazarists, and nine Sisters of Charity? Nearly every year Christian communities are destroyed, churches sackt, missionaries killed or maimed, Christians put to death. And when France protests against such outrages, she is answered by an insolent memorandum (1871) filled with calumnies against the missionaries and their works, and the chief of the embassy sent to Paris to excuse the massacres of Tientsin is the very man who directed them, and whose hands are still stained with the blood of our countrymen!

(To be continued.)

THE STUDENT MISSIONARY CAMPAIGN.

BY FENNELL P. TURNER, NEW YORK.

General Secretary of the Student Volunteer Movement for Foreign Missions.

The Student Missionary Campaign is an organized effort of students (especially student volunteers) to carry their knowledge of, enthusiasm for, and consecration to foreign missions into the church through the young people's societies. The opportunity began to be fully realized in 1895. At the three summer conferences of that year about one hundred volunteers spent an hour a day in meetings especially designed to help them in presenting missions in the churches. Most of these gave two or more Sundays to such work during the vacation. Previous to 1895—indeed, since the inception of the Student Volunteer Movement—volunteers have done much to disseminate missionary information, and to quicken the missionary conscience of the church. Not a few congregations and individuals have been led to undertake the support of missionaries on the field. Each volunteer worked on his own responsibility, and according to his own plans. There was no attempt to organize all the available students of a church, as is undertaken in the Student Missionary Campaign.

To fully understand this campaign we should keep in mind the following facts:

1. The inability of foreign mission boards to send out all the candidates who applied. One missionary secretary expresses it as follows:

For more than three years the writer has been answering candidates for appointment to the foreign field by saying, "We have no money with which to send out or support new missionaries, except such as may be needed to fill vacancies occasioned by sickness or death."

2. The organization of the young people's societies had been perfected, but investigation proved that there was a woful ignorance of missions on the part of the membership.

3. The educational scheme of the Student Volunteer Movement for Foreign Missions was working satisfactorily, and during the academic year of 1894-95 some 1,800 students had been enrolled in mission study classes. The knowledge of missions thus gained led volunteers to believe that much would be done toward the solution of the financial problem of missions if the membership of the young people's societies could be educated.

The first attempt so to organize the students was made in the Methodist Church of Canada. A missionary conference of students, held at Victoria College in March, 1895, determined "to inaugurate a missionary campaign during the summer months, to be carried on by each [Methodist] college student in *his* own neighborhood, in order to arouse an intelligent interest in missions." The plan was indorsed by Dr. A. Sutherland, secretary of the Methodist Mission Board. During the summer of 1895 the Epworth Leagues of one district were united in an effort to raise the money necessary for the support of a mission-

ary to be sent out by the Canadian Methodist Board of Missions. The motto of this forward movement was, "Pray, study, give."

For the summer of 1896 the work was better organized, and there was a larger number of workers.* At the end of the vacation a report of the work, showing that 517 meetings had been held, and that the Epworth Leagues of six districts had been led to undertake the support of missionaries, was submitted to the Board of Missions. The board adopted a resolution expressing "cordial sympathy with the students in their work, gratification with their desire to place the work under the direct control of the church through the board, and belief that the movement, wisely guided, will result in stimulating and developing widespread interest in missionary work among our young people, and in securing substantial additions to the income of the board." That resolution also provided that F. C. Stephenson, then a medical student, be appointed the corresponding member of the student missionary campaign, "to take charge of the work under the executive committee of the board." The report of 1898 showed that 678 meetings had been held; 564 "Pray, study, give" bands formed; 320 Epworth Leagues promised to establish missionary libraries; 40 districts were organized; 17 missionaries and 11 native workers on the field are supported by the Epworth Leagues.

In the United States the first organized work was that of the Mission Band of Denison University, Granville, Ohio. It had its origin during the academic year 1894-95 in a special effort to raise money to send a missionary back to her field. The students went by twos into the neighboring Baptist churches and raised the money needed. Their success led them to continue the work during the summer vacations of 1895, 1896, and 1897 among the Baptist churches in Ohio and West Virginia under the direction of the district secretary of the American Baptist Missionary Union.† The last report shows that 209 churches were visited by members of the band, and there was an increase in the contribution of \$638 from 107 churches.

A direct result of the work of the Denison Band in 1895 was that

*The workers were instructed (1) to avoid making any charge for expense or work; (2) not to advocate the raising of money by any member or department of our church for missionary work not under the direction of the [Canadian] Methodist Church; (3) to organize bands for (a) daily prayer for our heathen brethren; (b) careful study of their need, and our relation before God to them; (c) systematic weekly giving toward the missionary cause. As guides and helps to the members of these bands, we to introduce (a) the pledge form of weekly giving; (b) the cycle of prayer; (c) the missionary literature published by our church; (4) to recommend that all missionary money must be sent through proper channels to the general secretary of missions, and avoid accepting any money for missionary purposes ourselves; (5) to distribute as much missionary literature as possible.

† Their method of work was as follows: (1) They were introduced to the churches by a letter or personal word from the district secretary of the American Baptist Missionary Union; (2) they placed chief dependence upon public addresses rather than on personal work; they emphasized the scriptural basis of missions rather than the incidents from the field; (3) they took weekly pledges at the end of the service, leaving them for the church treasurer to collect and forward; (4) a responsible person already interested was secured to work up subscriptions to the missionary periodical.

of the Volunteer Band of Wooster University during the summer vacations of 1896 and 1897 among Presbyterian churches in Ohio. They placed themselves under the direction of the chairman of the missionary committee of the synod, who secured the cooperation of the Presbyterian chairman, and he in turn the churches. In each church a missionary address was given, and a practical conference held with the missionary workers of the young people's society, at which was urged the importance of systematic giving, missionary literature, and prayer. At a meeting of the synod, held in October, 1896, a resolution was past indorsing the work and commending it to the presbyteries.

The beginning in the Methodist Episcopal Church was made by five members of the Volunteer Band of the Northwestern University, during the Christmas vacation of 1896. Five members of the bands of Northwestern University and Lawrence University worked in the Methodist churches in Wisconsin during the summer vacation of 1897. During the Christmas holidays of 1897 the Northwestern Missionary Band visited twenty churches in Northern Illinois. But the Student Missionary Campaign in the Epworth League, in the Methodist Episcopal Church, was not definitely organized until the summer of 1898, when the General Cabinet of the League, through the first vice-president, Rev. William I. Haven, D.D., issued a call for one hundred volunteers to go out from the Methodist colleges, and to spend a month in systematic visitation of the Epworth Leagues in the interest of foreign missions. Mr. W. W. Cooper was appointed business manager. At the request of Dr. Haven and Mr. Cooper, Mr. Fletcher S. Brockman, one of the secretaries of the Student Volunteer Movement, was directed to seek out men in the colleges who would be suitable for the work, and to conduct conferences for the training of the workers in various educational centers. During the spring of 1898 he conducted seven training conferences, open to students of all churches having a total attendance of 420 students.

In order to meet the need of a well-selected missionary library, suitable for young people and inexpensive, Mr. Cooper assumed the responsibility for the purchase of 500 libraries of sixteen volumes. The books for the library were selected by the following committee: Dr. W. I. Haven, Prof. S. F. Upham, Rev. Harlan P. Beach, Messrs. F. S. Brockman, and W. W. Cooper. The books were bound uniformly and sold for \$10, which was just one-half of the retail price.

In selecting and appointing the students who were to serve as campaign workers, the following points were emphasized:

1. Only those students were appointed who agreed to devote at least four weeks during the summer vacation to this work, to receive adequate training for the work, and who were indorsed by the presidents of their respective institutions.

2. The workers, who usually went out by twos, served without compensation. Each chapter of the league visited, provided entertainment and proportionate amount of the traveling expenses.

3. In a visit of two days the workers were expected: (1) To organize a missionary committee; (2) To plant a missionary library; (3) To arrange for a missionary study class; (4) To secure signatures to a systematic-giving pledge-card when, in the opinion of the pastor, this would be advisable.

From the beginning the interest of the students in the campaign was great, and as a result of the invitation, over 160 workers, representing twenty-three institutions, accepted the conditions and were enrolled as student missionary campaigners. In 90 days the campaigners visited 1,000 young people's societies, and address 100,000 persons. Forty-four missionary committees were found, and 600 were organized. In the 1,000 societies there were but ten missionary libraries; 650 were sold (10,400 volumes of fresh missionary literature). Eight mission study classes were found; 300 were formed. Over 15,000 people were pledged to systematic giving for foreign missions. In response to questions asked concerning the value of the Student Missionary Campaign by Mr. Cooper, replies from 176 ministers in fourteen States were received; 163 gave the work their unqualified indorsement, and only three did not approve. The missionary secretaries, Drs. Leonard, Palmer, and Smith, wrote:

The Student Missionary Campaign has proved a great success, and is, without doubt, the key to the situation in awakening missionary interest and establishing missionary methods among young people of the church. The plan of work and report of results during the past summer was presented to the general missionary committee at Providence in November last, and heartily indorsed by that body.

Mr. Broekman did not confine his efforts to the students of the Methodist Episcopal Church, but enlisted as many students of other churches as possible. The most extensive work was done in the Presbyterian Church in the U. S. A. (North) and in the Methodist Episcopal Church, South, the plan followed being like that outlined above; the same library was used.

In the Presbyterian Church in the U. S. A. there were six workers under the direction of the Woman's Board of the Northwest, spending about seven weeks each; 318 services were held in 97 churches; 161 practical conferences with missionary workers were held; 120 prayer cycles and year books of prayer were introduced. Systematic giving to missions was adopted in 37 churches. In 16 Christian Endeavor Societies, missionary committees were organized; in 33, monthly missionary meetings were started; in 26, mission study classes were begun; 56 libraries (*i. e.*, 896 volumes) of missionary literature were placed in churches and societies; 1,127 homes were visited; 347 books were sold in homes by three workers; 419 subscriptions to missionary

magazines were taken by four workers; nine societies, such as Young People's, Women's Missionary, etc., were either organized or reorganized. One lady who had received a bequest was led to devote the income to the missionary cause, and this little gift will amount (annually) to several times the cost of the campaign. The Presbyterian Student Volunteers in Chicago having brought the Student Missionary Campaign to the attention of the secretaries of the Board of Foreign Missions, the board authorized the Student Missionary Campaign for 1899, with George L. Gelwicks, of McCormick Theological Seminary, as business manager. The secretaries of the board act as the advisory committee.

In the Methodist Episcopal Church (South) the first attempt was made during the summer of 1898; Rev. P. L. Cobb was appointed manager. Six of the men visited 113 Epworth Leagues and 45 churches which had no leagues, made 248 addresses, organized 121 missionary committees, placed 35 libraries (560 volumes), arranged for 93 mission study classes and 120 monthly missionary meetings. "These facts, and, better still, the permanent results," writes Dr. W. R. Lambuth, secretary of the Mission Board, "are such that the secretaries of the Board of Missions are encouraged to extend the movement."

In the summer of 1898 five graduates of Yale University decided to defer for one year their theological courses, in order to spend the time conducting a missionary campaign among the young people's societies in the large cities of the United States. They were indorsed by secretaries of young people's societies and mission boards. They began work October 1, 1898, and on June 1, 1899, reported as follows concerning the work done:

Seventy cities visited; 884 missionary meetings addrest; 364 missionary conferences held, at which 2,000 young people's societies were represented; 350 Student campaign libraries (16 volumes each), 10,984 missionary pamphlets, and 553 maps sold; 241 societies out of 875 reporting exprest intention of organizing a missionary committee; 757 of adopting a missionary prayer cycle; 674 of studying manual of methods (either "Missionary Spoke" or "Missionary Methods"); 579 of securing a library—large or small; 392 of organizing missionary study classes; 518 of adopting a systematic giving.

During the summer vacation of 1899 the Student Missionary Campaign is in progress in the following churches: Methodist Church of Canada, Methodist Episcopal Church, Presbyterian Church in the United States of America (North), Methodist Episcopal Church (South), Reformed (Dutch) Church of America, United Presbyterian, Evangelical Lutheran Church (General Synod), Baptist churches in Ohio, and the Congregational churches. Not only have the secretaries of the boards of missions of the churches named cooperated most heartily in the campaign which is conducted in their own churches,

but the Student Missionary Campaign has been indorst by the conference of officers of the mission boards in the United States and Canada, as shown by the following quotation from a report adopted at their fifth annual meeting:

We suggest that wider use may profitably be made of the Volunteer Bands by our boards as a valuable and efficient agency in quickening the zeal of our churches in this service, and leading them to recognize in the Movement, as they appear to have failed to do as yet, God's answer to their own prayers for laborers for the world's great harvest field, and His challenge to their greatest faith and consecration, and their enlarged and self-sacrificing liberality.

Mr. S. Earl Taylor, the secretary of the campaign in the Methodist Episcopal Church for 1898, makes the following statement as to the possible results if the Student Missionary Campaign be carried on in all branches of the church in the United States and Canada:

1. The missionary committee will be organized in each congregation. The first responsibility of this committee will be to create and maintain missionary interest.
2. The missionary library, if carefully placed and used, will revolutionize the thought of our young people in regard to foreign missions.
3. Obedience to Christ's last command will react powerfully upon the spiritual life of the young people.
4. Personal contact with college students will awaken in many a heart a desire for better preparation for life work. Many will go to college as a result, and some will doubtless become student volunteers.
5. The youth of the land will receive training in systematic giving, and this, if generally adopted, will do much to solve the "money problem" in missions.

EVANGELICAL MISSIONS IN SPAIN.

BY MRS. CHARLOTTE FENN.

In September, 1868, occurred the most memorable of the many revolutions which have taken place in Spain. Remarkable for its suddenness, its universality, and its almost bloodless character, it was also unique in its results with regard to religious liberty.

Only a few years before that date several intelligent Spanish Protestants had been banished for attempting to meet for quiet worship and Bible study in their houses. Two English missionaries, who had been endeavoring to spread the truth by distributing a few copies of one of the gospels, epistles, or a New Testament, became painfully conscious that their steps were being watched, and thought it wise to leave the country. Only an hour or two after they had crossed the frontier an order to arrest them reached the border town. In their absence they were condemned to nine years penal servitude. These facts

plainly show the attitude of Spain with regard to the Scriptures and evangelical doctrine prior to 1868.

In God's providence, at that time, measures were taken to extend Madrid northward. Roads were cut through the large elevated piece of ground known as the *Quemadero*, or burning place of the Inquisition, exposing to view the long-buried remains of its victims. The sight of bones, singed hair, charred wood, and rusty chains, brought to mind most vividly the cruel work of "the Holy Office." The spectacle was used by the eloquent Dr. Echequerhay in a powerful harangue on religious intolerance in the Cortes, and led to an almost unanimous vote in favor of liberty of conscience and worship. This liberty was duly proclaimed by the new "provisional government." The banished Spanish Protestants were at liberty to return "with their Bibles under their arms," and the country was open to all kinds of missionary work. The opportunity was speedily improved by the entrance of a few missionaries from Great Britain, Ireland, the United States, Germany, and Switzerland. These represented various bodies of evangelical Christians, so that in Madrid, Barcelona, Seville, Cordova, and one or two other important cities and towns, Gospel work was energetically carried on. Public preaching for some time was necessarily almost entirely in the hands of Spaniards, who had returned from banishment, until foreign missionaries had acquired sufficient facility in expressing themselves in the language to speak in public assemblies.

There was manifest a considerable amount of inquiry concerning the doctrines so new to almost all who heard the preaching, and a widespread curiosity as to what the "heretics" taught; and in the above-named towns meetings were very full until the curiosity was somewhat satisfied, and a personal acceptance of the teaching or its rejection began to separate the different classes of hearers and thin the numbers. D. Antonio Carraseo and D. Francisco Ruet, both long past away, were the most sought after as preachers in Madrid at the beginning. Much was done by the missionaries in house to house distribution of portions of Scripture, the free distribution of tracts, and by the sale of books in fairs and markets in various parts of the country.

As education was in a low condition, ere long day as well as Sunday-schools were opened, and, when well managed and conducted by converted teachers, have had much success, affording opportunities for spreading the Gospel, both directly and indirectly, far beyond what is generally supposed. The training of young women for school teachers in S. Sebastian has been an important part of the work of Mr. and Mrs. Gulieh, of the American Board. Something has also been done in Puerto St. Maria in preparing young men for Christian work. This was under the superintendence of Dr. Moore, from Ireland, until he was called up higher.

Through the openings of God's providence, and the leadings of the Spirit, one of the centers of mission work of all kinds for twenty-six years was just on the border of the Quemadero, in Madrid, to which reference has already been made. It has been a corner of the vineyard blest of the Lord. It is a populous and growing district. Many thousands of children have been educated in the schools (which, for some years after their establishment, were supported by George Müller, lately gone to his rest); large numbers of old and young have heard the Gospel, and not a few have accepted the good news close to the spot where, up to less than a century ago, men, women, and even children, suffered martyrdom for their faith and their steadfastness in rejecting Rome's perversions of God's truth. A goodly number of the converts have already joined those martyrs in the presence of the Lord. Many are scattered over the country, as well as over other Spanish-speaking lands. God has taken to Himself him who labored there for many years, but the work goes on prospering under the superintendence of Mr. Charles E. Faithful.

It may be truthfully stated that, in Madrid, Barcelona, Seville, Saragossa, and a few other capitals of provinces, the knowledge of good news of a present and eternal salvation has been within the reach of all, altho comparatively few have availed themselves of their opportunities. It has also penetrated many smaller towns, and a goodly number of villages. Where the evangelist has not reached, the colporteur has found his way and left some copies of the Scriptures, unless, as also is not unfrequently the case, contrary to law, he has been driven out by the local authorities. Among the poor, simple, honest people of the northwest there are many little churches of steadfast and often suffering Christians, old and young. The fishing town of Marin, and various approximate villages in Galicia are especially fruitful. Through printed reports from the northeast we learn how the truth is spreading there through a variety of means.

I know of no place in Spain where the truth has been faithfully preached by God's servants, whose lives have been consistent, without more or less fruit in conversions within a short space of time from its introduction; and while in no part has there been a striking general awakening, it is also true that in various places and times there has been a special gracious visitation of God's Spirit in connection with the ministry of the Word. It must not be imagined, however, that even after thirty years of liberty, the whole of Spain is being evangelized, for you may travel by rail one hundred, or even two hundred miles in various directions, without passing any town or village where evangelical work is being carried on, and it is increasingly difficult to open up new spheres for the following reason:

From 1868, for a few years, there was much real liberty, and, as has been stated, some of the earliest workers began at once on entering

the country to do something in the cities, while studying the language, by giving portions of Scripture from door to door, distributing Gospel tracts in the streets and roads, and by inviting the people to come and hear the preaching, and for one year preaching in the open air was tolerated; but, from the restoration of the Bourbons in the person of Alfonso XII., a reaction commenced, by which liberty was considerably curtailed. All sign-boards outside the "temples" (the official name for Protestant places of worship), or school-rooms, had to be removed or painted over, and all aggressive propaganda apart from these buildings became illegal. No "public manifestation" of the Protestant religion was henceforth permitted. These ambiguous terms left room for a variety of interpretations, according to the character of the government in power, or, in the provinces distant from the capital, according to the views of the local mayor. The missionaries have generally understood it in its most liberal sense, and have put their announcements inside the doors of their buildings, but visible from without, and from time to time have distributed to the public printed notices of meetings. Both foreign and Spanish Christians have done considerable tract distribution in town and country, and Sunday-school children in some parts have walked in file from their school-rooms to the "temple." Still, as the Jesuits have regained ground, there have been troubles in all evangelical centers or their offshoots, varying in character with places and circumstances. The greater the distance from the capital, the more frequent are the hindrances, and the more difficult to overcome. An appeal to the highest authorities in Madrid has often been successful in obtaining all the liberty the law allows; but even this has sometimes failed of late years, and the work in some parts has been stopt, and in others the attempt to commence has been rendered impossible.

In one case an architect was induced to pronounce the building either unsafe or not otherwise suitable for meetings, while in another the "temple" was so ecclesiastical in its structure that the principal entrance must be perpetually closed, lest "the faithful" should mistake it for a church, and the worshipers still have to enter by a more private door at the side. In yet another instance the local authorities wished to widen the thoroughfare just where the Protestants had purchased a piece of land to build a simple hall for meetings.

It is not at all an infrequent occurrence that a colporteur, properly licensed to sell books, is roughly treated, and ordered out of the place by the priest and mayor, and threatened with the burning of his books and the imprisonment of his person if he refuse to obey orders. Then, too, various poor Protestants in the provinces have been imprisoned for refusing to do reverence to the wafer god in the street or road. There is then sufficient evidence to prove that Rome only awaits her opportunity to repeat the persecutions of the Middle Ages.

Yet, notwithstanding all these difficulties, and added to them the universal excitement caused by the Cuban and Philippine rebellions, and the consequent war with the United States, there are not wanting in Spain inquirers after truth. Ears are open to hear and hearts to receive it in many parts of the country, and in most parts missionaries are going on with their work as usual.

There is, however, a revived dislike to foreigners, especially those that belong to the Anglo-Saxon race. This apparently will be a hindrance for some time, yet God, in His wonderful providence, can even overrule this for the greater extension of the Gospel. May it be by means of the Spaniards themselves, endued with the power of God!

The question has often been asked, Are the profest Spanish converts consistent in their lives and persevering in their confession of Christ? This is an important question, for they are surrounded by opposing influences, and subject to petty persecutions and pecuniary losses by becoming Protestants. We have heard from workers, especially in the south of the country, some most discouraging experiences on both these points, and doubtless every missionary in every part has had some sad disappointments, and we certainly have not been exempt, for some have profest without possessing, and have fallen away either to return to Romanism or to their sinful habits, or both, while others have backslidden and been restored. But the number is by no means small of those whom the Gospel has thoroughly transformed, and who have steadily and steadfastly followed Christ in the midst of difficulty and even persecution. Listen to a carpenter preaching and telling the story of his own conversion;—how, more than sixteen years ago, he was arrested in his wild career of sin and folly; how he came to hear the preaching as to an entertainment, but went out convicted of sin and an earnest seeker of salvation: how he obtained pardon and peace, and with them power to live a new life.

Here are two intelligent women—mother and daughter—who were among the early converts, after the revolution. The elder daughters had been brought up in a convent school till their mother heard and received the truth; but they also heard and believed, and having learned the ways of the Lord through His word for fifteen and twenty-five years respectively, have had charge of evangelical schools and have taught in the Scriptures the thousands of children whom parents have put under their care. See those young mothers with their children. They were brought up in the day-schools, and two or three of them as orphans, entirely under the care of the missionaries; they were early converted and are bringing up their children in a godly way.

Truly the Gospel is suited to every nation and people and tongue, and produces like fruit everywhere, even in those countries which for

hundreds of years have been under the fearful spiritual bondage of Rome.

It must not be forgotten, however, that, with the exception of those educated in our evangelical schools, the converts have much to unlearn as well as to learn. Their consciences, previously being (if working at all) under the power of their confessors and guided by their church, are not all at once educated according to the Scriptures and exercised toward God, and consequently, while there is much zeal and earnestness, at first for some time there are inconsistencies which would be altogether inexcusable in persons brought up under Gospel influences; but, generally speaking, indeed so far as we personally have observed, they are thoroughly separated from Mariolatry, saint image worship, and every form of idolatry, and the spiritually minded hate what they call the "smell of Rome."

One of the most difficult lessons for a convert from Romanism to learn, is to speak the truth, habitually as before God. Romanism classifies untruths. There is the malicious lie, the prevarication permitted to avoid unpleasantness or shelter another; the mental reserves authorized, and the misstatements made to advance the cause of religion. This last is a meritorious untruth. To have to learn then from God's word that all lying is abominable to Him, must be a hard lesson. This is especially so with the converted priest, who not only has been so well instructed concerning these diversities, but has been doing his diligence in instructing his parishioners in the same.

We were not associated in work with converted priests, but were acquainted with more than one who had fully unlearned Rome's teaching on this point, and we can testify concerning the large majority of converts we know, who had been neither priests, friars, nor nuns, that their word could be trusted. The greater number of the hundreds of children constantly under instruction in our schools, very soon after entering, are exercised concerning truth speaking. A carpenter remarkt that if he got an apprentice boy from the Protestant schools he could trust his word, but he could not in the case of any other boy.

What a lack of mutual confidence must exist in families, in social circles, in business transactions, and in the country generally, where convenience has to decide whether truth or falsehood has to be uttered! Such is the condition in Spain and every other country where Rome has had the consciences of the people in her power; and such must be the case in our Protestant countries in proportion to the extension of Romanism in them. Can there possibly be national prosperity where mutual confidence is largely lacking?

It is of vital importance that they who serve God, in the Gospel, in Spain and other Roman Catholic countries, should be men and women endued with power from above, for their work. There can be no doubt that the elaborate buildings, the gorgeous apparel of priests,

the smoke and smell of the incense, and the mysterious genuflections of the Romish worship, produce sensations of awe and reverence in the worshippers. These things, of course, can have no effect on the conscience, heart, or life, nor can they appeal to the intellect. The effects are purely sensational, but these sensations are often mistaken for spiritual experience by those who know not what true Christian experience is. In Spain, when a convert has known the transforming power of God, he quite throws off, and even hates the mummeries of his former belief.

"I feel something here when I come into a service or prayer-meeting," said a poor woman, pressing her hand over her heart. She had not attended many times, and there was certainly nothing to call forth feelings of reverence in that plain room—a carpenter's workshop transformed into a preaching hall, with no other adornment than a few texts on the walls. "Oh, those hymns! How they speak to my heart," said another. "It makes me ill to go into a church and see the images and people repeating their paternosters and counting their beads on their knees before them, for I remember that I used to do the same." This was said by a young woman much tried in circumstances, but taught of God. "I have done with all that," said a colporteur, when a friend wished to take him into the cathedral of a city through which they were passing.

The simple preaching of the Gospel in correct Spanish, in dependence upon the power of the Spirit, will draw people, even though by coming they bring down the anathemas of their church upon them; but let the preaching be without power, although perfectly Scriptural, and they will not come. Let the prayer-meeting be formal; the prayers speeches to God instead of heartfelt thanksgiving and definite petitions for felt needs, and the interest will fall off, congregations will dwindle away, and those who have been only hearers will either return to Rome or become indifferent. When power is lacking, it is of little use to endeavor to maintain interest by fine buildings or ornate services, for there is no possibility of competing with Rome on those lines. An eloquent speaker, however, can generally gather a congregation; but only the Gospel, preached with the power of God's Spirit, can deliver souls from the woman seated on the scarlet-colored beast of the seventeenth chapter of Revelation.

It is impossible to foresee the future attitude of the Spanish government with regard to Protestant propaganda, but surely He who so marvelously opened the door thirty years ago, and has kept it open until now, will overrule even the most untoward events to the advancement of Christ. Let us only do our part toward the evangelization of this unhappy land, either in going or helping to send those of His servants whom He is preparing for these various spheres, and thus be workers together with God according to His will.

II.—MISSIONARY DIGEST DEPARTMENT.

REV. SAMUEL HENRY KELLOGG, D.D., LL.D.*

The sudden death of Rev. Samuel Henry Kellogg, D.D., LL.D., in North India, on Wednesday morning, May 3d, has given a most painful shock to his many friends, and is a tremendous loss not only to his own family and the mission of which he was a member, but to the mission cause generally and in particular to the revision of the Hindi version of the Old Testament on which he was especially engaged at the time of his departure. Bright, buoyant, enthusiastic, scholarly, of sound judgment and kind heart, earnestly evangelical and spiritual, he was admired and loved by his brethren in no ordinary degree. He was one of our most valued correspondents, and his able article on educational missions (December, 1898) has attracted deep and widespread interest. The following tribute to Dr. Kellogg is from Dr. J. J. Lucas, who labored with him in India and who conducted the funeral services:

Three days before his death Dr. Kellogg preached in the Methodist church, Mussoorie, on Luke 20:36—“Neither can they die any more.” On the previous Wednesday evening at a prayer meeting he had spoken on the words, “For this God is our God for ever and ever; He will be our guide even unto death,” bringing out the thought that God will be our guide *beyond* death. How little he knew that soon he was to have both promises fulfilled to him—the Guide beyond death coming in a moment unexpected to fulfil the promise upon which he had made his servant to hope, henceforth, forever, to be his Guide. On Tuesday night, May 2d, Dr. Kellogg led a prayer meeting at Dr. Valentine’s house, of which Dr. Valentine writes: “I have never heard him speak with greater clearness, animation, brilliancy, and fervor,” running through the Scriptures and gathering passage after passage to show the relation of the world to the “ages to come.” Thus during his last week on earth the Spirit led him to speak words of promise for our comfort, assuring us that the Guide was ready that morning to go with him through all the “ages that stretch beyond death.”



SAMUEL HENRY KELLOGG.

At seven o'clock on Wednesday morning, May 3d, Dr. Kellogg left his house for a ride on his bicycle, and he was an experienced rider and had been hundreds of times over the road running through his compound. He past out of his house with a few bright, cheerful words to his wife. Two roads run from the house, one going down to the kitchen, and the other above this. He had not gone more than twelve yards in this upper road when he was thrown from his bicycle on to the kitchen road below, a distance of fifteen feet. No one saw him fall, but the cook heard the

* Compiled from articles in *The Indian Witness*, *The Evangelist*, *The Presbyterian Banner*, and *The Indian Standard*.

sound, and running out found him lying dead in the middle of the road. How the accident happened no one can tell. It may have been a sudden attack of vertigo, something may have gone wrong with his wheel, or his attention may have been diverted for a moment. His left temple had struck on a sharp stone, producing death instantaneously. It was thus granted him to pass quickly through the valley from which so many shrink. In a moment our beloved brother was "absent from the body and at home with the Lord."

Dr. Kellogg had consecrated himself to the service of the Lord without reserve. When a small child he was ill, nigh unto death. All hope had been given up, but while the family were watching to see the end a devout woman, a member of the congregation of which his father was pastor, told them that she had prayed for the life of the child, and had received an assurance that the child would live and would preach the Gospel. To the astonishment of all, save the woman of faith, the child recovered. When the question of his life work was to be settled, the prayers of this woman were not forgotten by the Lord, and as a result the brilliant young student elected to enter the ministry of the Lord Jesus.

When Kellogg was a student at Princeton Seminary, he wrote a tract entitled "A Living Christ." That furnishes the key to his life. Christ and the kingdom of the Lord was a great, present reality to him. Hence his delight in the prophetic Scriptures, in which the Kingdom of Christ is seen progressing through the ages until at last "the kingdoms of this world are become the kingdoms of our Lord and His Christ, and he shall reign forever and ever." Like the prophets, Dr. Kellogg was ever searching diligently what or what manner of time the Scriptures signify when they testify concerning the glory of Christ following His sufferings. He believed the personal coming of the Lord Jesus to be "the blessed hope" of the Church. That "blessed hope," he often said, had made him a missionary, and had brought him to India. He believed that a revival of this "blessed hope" would lead to a revival in missionary interest in the Church.

How shall I speak of him as a missionary—of his thorough knowledge of the Hindi language, unsurpassed by any foreigner; of his mastery of the subtleties of the Hindu system of philosophy and religion, so that he could follow the thought of the pundit and learned Hindu; of his power to make the most difficult subject clear, once by request of the children taking them through the prophecies of Daniel, making these prophecies full of interest and meaning; of his Bible readings in Dehra, Mussorie, Landour, and other places, making the Bible a new book to some; of his missionary spirit, so that he delighted to get out into the villages to preach to the unlearned or ignorant; of his longing for the upbuilding of the church in India; and the crowning grace of all, his unaffected humility and love of men? His great learning had not made him cold and distant. He loved books, but he loved the fellowship of men more. He loved to gather knowledge, but his delight was to pour it out into any willing ear, the knowledge greatly enriched by passing through his mind. Alas! alas! poor India has been once again sorely smitten. His work on the revision of the Hindi Old Testament yet unfinished; his lectures in Hindustani in the types of the Old Testament incomplete; his lectures on missions to be delivered at Princeton next year, material for which he had begun to gather—all this and much more has been suddenly stopt.

A very large number of friends gathered at the house on the evening of the 4th and followed the coffin to Landour cemetery. Dr. Kellogg had frequently indicated his desire that no eulogy should be pronounced over his grave, and so the only address was a brief one in Hindustani by Dr. Hooper (C. M. S.), for the benefit of the Hindustani brethren and non-Christians who had come to the funeral. By the open grave Dr. Hooper, his associate for six years and more in the revision of the Old Testament, spoke of the great love for India which had brought Dr. Kellogg back to labor here, and that the words of our Lord to Peter had come to him again and again as he thought of the way in which it had pleased the Master to take his servant out of the world. "When thou wast young thou girdedst thyself, and walkedst whither thou wouldst, but when thou shalt be old thou shalt stretch forth thy hands and another shall gird thee, and carry thee whither thou wouldst not. This spake he signifying by what death he should glorify God."

The hearts of a great company go out in tenderest sympathy toward the wife and children of our dear brother, three of his children in this country and four in America.

DR. KELLOGG'S CAREER.

The career of Dr. Kellogg has been, in some respects, remarkable. He was the son of Rev. Samuel Kellogg, and was born at Quogue, New York. But altho he had attained to three score years, he was still in his full measure of intellectual power. Nearly all his college preparation was given him by his parents at home. He entered Williams College in 1856, but was obliged to leave on account of ill health. Two years later he entered Princeton College and graduated in 1861. After attending a theological seminary, during two years of which he acted as mathematical tutor in the college, he turned his thoughts to the mission field. He attributed his decisive adoption of that work to a sermon which he heard in the First Presbyterian church of Princeton by Dr. Henry M. Scudder. In 1864 he was married to Miss Antoinette W. Hartwell, of Montrose, Pa. As navigation was much disturbed by the civil war then in progress, the young couple were delayed for some time in embarking for their mission field in India. At last they took passage on a merchant vessel bearing a cargo of ice from Boston to Ceylon, fondly hoping to reach that land in a hundred days. But on the third day out they were struck by a cyclone, in which their Christian captain was washt overboard, and the ship was barely saved from foundering. The captain's death placed the first mate in charge, and he proved to be one of the most ignorant men ever charged with the care of a vessel for so long a voyage. His ignorance was only equalled by his wickedness and brutality. Very soon after the storm a plot was laid by the crew to get rid of this incompetent and brutal commander. It was soon discovered, however, and supprest, and as a last resort the new captain, finding out accidentally that Dr. Kellogg had studied navigation, askt him to take the mate's place in directing the vessel. Thus within a week after leaving Boston the young missionary found himself with the nautical library and instruments of the late captain placed at his disposal, and took the necessary daily observations and acted as navigator until they reacht Ceylon not in a hundred but in a hundred and forty-eight days from Boston. For altho they made the Cape of Good Hope in fifty-eight days, the captain, being totally ignorant of the laws of the monsoons

beyond that point, and yet overruling Dr. Kellogg's urgent advice, took a different course, which cost a needless delay.

Dr. Kellogg's first experience in India was a trying one, as he was placed in the Barhpur Mission in charge of all the work. "It was hard at first," he said, "but had the good result of bringing me on in the language much faster than I should have otherwise learnt it." Within six months he began regularly to take his turn in the Sabbath Urdu service in the native church. For some time he divided his labor between the Anglo-Vernacular High School of Fatehgarh and evangelistic work, including the instruction of the native preachers. About 1870 he began the important work of preparing a Hindi grammar, which proved a most useful and important addition to the grammatical literature of India. The reputation gained in this work gave him a place in the congress of Orientalists held in Stockholm, in 1880, under the presidency of King Oscar II. The grammar was also prescribed by her Majesty's civil service commissioners for India as an authority to be studied by all candidates for the India civil service. In 1871, after a furlough in America, he was chosen by the synod of India as professor in the theological seminary, just then established. Mrs. Kellogg, who had labored with him all his years of service, was removed by death in 1875, leaving him with four little children. It was this bereavement and the peculiar care resulting from it which brought Dr. Kellogg home to America in 1876, and kept him in this country for several years. In this interval he was called to the pastorate of the Third Presbyterian church of Pittsburg, and later to the chair of systematic theology, just then vacated by the Rev. Dr. A. A. Hodge, in Allegheny Seminary. He was married to Miss Sarah C. Meacrum, by whom he had five children. In 1886 he accepted a call from St. James' Square Presbyterian church, Toronto, where he labored for six years with eminent success. He resigned the pastorate of this church upon receiving a call to the special literary work referred to above.

Dr. Kellogg's influence while in this country and in Canada, both as a pastor and as a professor, was positive and strong in leading young men to enter the foreign missionary service. Among those who were under his care were the late Rev. A. C. Good, D.D., of Africa, and Dr. J. C. R. Ewing, president of the Lahore College. Altogether Dr. Kellogg shared in the training of thirty-six missionaries for the foreign field.

Notwithstanding the busy life which he had led in official relations as pastor, professor, and missionary, he was throughout his career a prolific writer, having furnished many able articles for various magazines, delivered numerous lectures, and published several books; for example, "The Jews; or, Prediction and Fulfilment," "From Death to Resurrection," "The Light of Asia and the Light of the World," "An Exposition of the Book of Leviticus," "The Genesis and the Growth of Religion," and "A Handbook of Comparative Religions."

Dr. Kellogg had been honored by the degree of Doctor of Divinity conferred by Princeton College, and Doctor of Laws by Wooster University.

The first thing, perhaps, that would strike one about Dr. Kellogg was the versatility of his genius; he could turn his hand successfully to almost any thing—could preach a sermon or take a photograph, could deliver a lecture or prescribe a potion, could teach theology or steer a ship! He was informed on almost every conceivable subject, and could talk intelligently on the most technical topics. It was this in part that made him so brilliant a conversationalist, and secured the wonderful

richness of illustration which was so marked a feature of his sermons. But, unlike most versatile men, he was as thorough and accurate as he was versatile. He was never superficial. What he did, he did well. What he knew, he knew thoroughly. His careful observation, quick apprehension, and remarkable memory combined to make him almost a specialist in every department of work or of recreation upon which he entered. The story of his having navigated the ship on which he sailed from America in '64 is probably too well known to need repetition.

Another striking feature of Dr. Kellogg's character was clearness of his mental vision, and his ability to pass on to others what he himself thus clearly perceived. There was nothing hazy or slipshod about his thought or his speech. He saw to the center of things, and he reproduced what he saw with a directness and incisiveness not often surpassed. Yet he was as simple as he was incisive. He was simple in his language, even when the profound subjects he often presented seemed to forbid simplicity. He was simple and unpretentious in his personal character. He was never overbearing, rarely sarcastic, never ostentatious. No one would ever have guessed his extraordinary abilities from anything in his general bearing. He was a loving father, devoted husband, and faithful friend.

The greatest thing about Dr. Kellogg undoubtedly was his wonderful knowledge of and love for his Bible. He was a man of the Book. His insight into its meaning was phenomenal, and his ability to present its truths to others was such as few men attain. He mastered principles and details alike in his Bible study. And it was not simply an intellectual mastery; he was clearly taught of the Holy Ghost. He was not naturally an emotional man, but God's truth and God's Spirit stirred his deepest emotions; and many a heart has thrilled as he set forth in his simple, quiet way the deep things of God.

THE AGRA MEDICAL MISSIONARY INSTITUTE, INDIA.

BY THE LATE REV. S. H. KELLOGG, D.D., LL.D.

One of the most interesting and unique institutions for the education of native Christians, probably, in all India, is the Medical Missionary Training Institute of the Edinburgh Medical Missionary Society at Agra, where young men and—in separate classes—young women receive a medical education intended to prepare them for work among their countrymen and countrywomen as medical missionaries. The school is wholly undenominational, and among its students are represented a large number of the various missions of India, from the furthest north and east to the extreme south. At present the number of students is about twenty-four, and the remarkable extent of the present and prospective influence of the institute is strikingly illustrated by the fact that by these twenty-four students, besides English and German, no less than fifteen different languages of the India vernaculars are spoken.* In that small company of students one may find men who are of the ruling Aryan race of India, others from the Dravidian stock, others, again, from one or other of the

* These are: Urdu, Hindi, Punjabi, Bengali, Oriya, Mahrathi, Cashmiri, Tamil, Telugu, Marwari, Persian, Arabic, the Kafir of independent Kafiristan, the aboriginal Crau, and Muhdawi.

wild aboriginal tribes of the country, and even one from the wild mountaineers of Kafiristan over the northwest frontier of India, where as yet there is no missionary work established. Apart from the daily instruction in medical science given by the honored principal, Dr. Colin S. Valentine, the students all have free access to the instruction of the government medical college of Agra, and the clinical work in the government hospital, and pass the examinations and take the degrees with government students. It is of interest to note that the young man who last year took the highest stand in such examinations of either the government or the mission institution, was a young man from the church of the American Presbyterian Mission of Lodhiana. All the students, aside from their medical studies, are assembled twice daily for prayer and conference and the exposition of God's Word. The freedom of conference and the spirit shown in such of these gatherings as I have attended, are most delightful and most encouraging for the future usefulness of these young men.*

A fuller description of the work of this institute is given by a writer in *The Young Men of India*, a copy of which was forwarded by Dr. Kellogg shortly before his death. From this we quote:

More than thirty years ago, when there were no lady medical missionaries in India, and when the number of men who practise medicine in connection with mission work could have been counted on the ten fingers, Dr. Valentine, the principal of the institute, conceived the idea of training Indian Christians for this most important work. For long years he had to labor before he saw the idea assume a practical shape. After writing hundreds of letters, writing articles, and addressing public meetings in Britain, he was able to raise a sum of money sufficient to purchase the commodious buildings in which the work is now conducted. The institute was opened in 1881; in 1885 was affiliated to the Edinburgh Medical Missionary Society. Its object is to impart to Christian young men a systematic knowledge of Scripture and medicine, to prepare them for the work of medical missionaries, healing the sick, and preaching the Gospel. The students live in the institution and receive their professional education, and the diploma of the Agra Government Medical College. The medical curriculum extends over a period of four years.

In the institution, regular tutorial classes are conducted by Dr. Valentine and his assistant. These are illustrated by means of a skeleton, models, anatomical plates and diagrams. There is a complete collection of the medical preparations of the British Pharmacopœia and Indian drugs and medicinal preparations illustrating the subject of *Materia Medica* and chemical testing, etc. Morning and evening there is reading of the Scriptures, with a running commentary on the passages read. On

* As this institution has no one great church or denomination behind it on which to depend for means, it may not be amiss to mention that financial help there bestowed will go where it is needed, and likely to be excellently well bestowed. The total expense charged for each student is about £10 (\$50) a year, which includes board, education, books, lodging, and clothing. A pressing need just now is a dispensary, which, both for the better training of the students and as a center for evangelistic work, is of prime importance. As the Edinburgh society feels unable to supply the money needed for this, Dr. Valentine has undertaken himself to raise the £300 required. And when it is remembered that a very considerable proportion of the students come out of churches connected with our various American missions, it needs no argument to show that any financial aid from American Christians will be most timely and suitable. No better opportunity is given in India, probably, for cooperation of different churches, and nationalities as well, in one missionary work, than in the support of the Agra Medical Missionary Training Institute.

the Sabbath day there is an advanced Bible class in which some particular subject is taken up and discust. The students take verbatim reports and transfer them to their note-books; thus, at the end of a four years' course, each student possesses the principles of many subjects which he can study and use in after life.

RULES FOR ADMISSION.

1. Candidates should be between sixteen and twenty years of age. They should be unmarried. They should have a sound constitution. They should have no bodily defect, as a loss of an eye, a finger, deafness, lameness, will preclude their being admitted into the medical college.

2. They must have past one of the following examinations, the middle Anglo-Vernacular examination of the educational department of Bengal, of the N.W.P. and Oudh, the middle school examination of the Punjab, the middle school examination of Madras. Whatever examination in the Bombay presidency corresponds to these will be accepted.

3. Every candidate must be able to read and write Urdu and Hindi.

4. Every student must bring with him a copy of the Holy Bible, with marginal references if possible. If the student is a member of the Church of England, he must bring along with him also a copy of the Prayer Book and the Book of Hymns used in public worship.

The classes in the Agra Medical College commence on the 1st of July of each year. Students are, however, recommended to join the institution a couple of months earlier, so as to join the tutorial classes in the institution, as it is most important that the student should have an idea of the studies upon which he is to enter before the medical college actually commences its work.

There are a number of scholarships provided by Christian friends for deserving students. The amount of a scholarship received by the student will, after the first year, depend upon the position he takes in his professional examination. In second, third, and fourth years a first-class student will receive such a scholarship as will supply him with food, clothes, and books during the course of his studies. If, however, his scholarship is inadequate for his maintenance, the deficiency must be supplied by the missionary society or individual sending him.

Students coming upon a scholarship must sign a stamp paper to the following effect:

(a) That they will conform to all the rules of the institution and the verbal orders of the principal.

(b) That those who have come under engagements to their own society shall faithfully observe these. It is a matter of very great importance that the missionary, before sending a student, should get him to sign an agreement on stamp paper that he will serve the mission with which he is connected.

(c) That those who have come under no special engagement to the mission from whence they have come, shall, after having obtained their diploma, and provided the missionary society from whence they have come do not wish their services, go to any mission appointments that may be provided for them by the principal, and that they shall continue in missionary service for the period of not less than five years.

From this it is seen that the institution is based upon the most catholic principles and conducted in the most liberal manner. While the spiritual interests of the students are attended to, the principles of the missionary societies are also carefully conserved.

In connection with the institution there are a number of philanthropic and Christian agencies, such as the Y. M. C. A. Bible readings, a medical missionary dispensary, and yet another which has been pathetically named "the Beggar's Church." About eight or ten years ago the beggars who called at the mission bungalow for alms were asked to come at a particular hour on Sabbath morning, when they were addressed by Dr. Valentine and his students. From 200 to 300 regularly attended,

listened to the preaching of the Gospel, and were taught to sing Hindustani hymns and Bhajans, after which they received alms. During the famine months of last year the attendance ran up to 1,200 or 1,600 several times a week. In this way 103,144 heard the Gospel and were assisted with food, clothing, and medicines. From 1st March, 1897, up to March 26th, 1898, 14,419 patients have been treated in the dispensary. These different agencies present a most valuable field for instructing the students in the various forms of mission work in which they are to spend their lives. Neither the Beggar's Church nor dispensary received any assistance from the Edinburgh Medical Missionary Society with which the institution is affiliated, but are dependent upon the free-will offerings of God's people.

During the years in which the institution has been in existence it has sent out quite a number of valuable agents, who are now laboring in connection with many missionary societies in different parts of the country; with the C. M. S. at Bannu, in the extreme Northwestern frontier, Kashmir, the Punjab, and in several parts of Bengal; with the Presbyterians at Kalimpong, on the borders of Bhutan, Chamba, the Punjab, Rajputana, and different parts of Central India; with the Baptists in the Punjab and Central India; with the Gosner Mission in different parts of Chota Nagpur.

It was our great privilege several weeks ago to visit Agra and renew our friendship with the principal who was our fellow-voyager when we first came to India. On that occasion we made ourselves acquainted with details of the institution and the important work it is carrying on. We were at the usual evening worship in Dr. Valentine's drawing-room, and as we looked upon the bright, intelligent young fellows gathered in from so many branches of the Church of Christ, we felt that if the institution did nothing else than bring so many young men together in love and unity for four years, it was playing a most important part in making the fulfilment of our Lord's prayer possible, "that they all may be one, as thou, Father, art in Me, and I in Thee."

SUGGESTIONS FOR DIAGRAM AND MAP MAKING.*

"A picture photographed on the brain is remembered much longer than words falling on the ears," and especially in the missionary problem, the field, the opportunities, the resources, the obligations, and the possibilities are so vast as to be almost incomprehensible to the ordinary mind.

I. SUGGESTED SUBJECTS.—1. Comparative statistics. (a) Population. (b) Areas. (c) Progress.

2. Reflex influence of missions. (a) On church work at home. (b) On commerce. (c) On the growth and development of nations.

3. Growth of opportunities for mission work. (a) Rapid spread of the English language. (b) Rapid increase in number of languages into which the Bible is translated. (c) Rapid extension of the temporal power of Christian nations.

II. MATERIALS.—(a) White glazed blind holland (cheap and easy to work on). Calico. Linen. Cartridge paper. (This latter to be avoided if possible, as difficult to roll and fold.)

* From *The Student Movement* (England).



OUTLINE FOR A CLOTH OR SAND MAP OF CHINA.

DIRECTIONS.—Take O where long. 110° cuts the Yangtse. Draw N O S true N. and S. and etc. With center O describe circle A B C D E F G H through Tientsin and Shanghai (Radius, say 20 yards), and concentric circle A' H', where O A' = half O A. With centre H describe circle A G P. Draw true tangent at A to A B C. Join F' H', cutting A G P at R. Join B D and B' D' : A K = A A'. Bisect F' F' at Q. Join P Q (for Great Wall). To obtain true right angle keep three pegs connected by string in the proportion of 6, 8, and 10 yards between the three.

STATISTICS.—Population about 400,000,000. 1,919 cities. 1,000,000 villages. 1,000,000 students. Missionaries about 3,000. Native communicants, about 100,000. N.B.—50 years ago there were twelve communicants.—REV. LOUIS BYRDE, M.A.

(b) A long straight-edge or ruler.

(c) If map-making, a pantograph needed for enlarging.

(d) Paint. Make as follows: 2 oz. gum arabic dissolved in $\frac{1}{4}$ pint of water (cold is best). Then $\frac{1}{2}$ oz. vermilion, Chinese red, French ultramarine, or drop black (according to color), mixt with gum water on a tile or slab with “putty” knife. Thin with cold water. If used fairly thick, any of the materials named—calico, paper, etc.—can be employed, and edges will not “run.” Aspinall’s enamel does well on some material. For painting large surfaces, use a camel’s hair “gilder’s dab.”

(e) Dot diagrams may be done best with zinc stencil-plate with holes puncht. Cardboard may also be used. Also an India-rubber stamp.

(f) To enlarge a map or diagram, a good plan is to borrow a magic lantern, have a slide made, throw the enlarged map or sheet, and then trace the outline.

III. OTHER SUGGESTIONS.—1. Do not make the charts too small; the lettering should be clearly visible from a distance. Choose colors easily distinguishable in gaslight.

2. Diagrams should be proportionate, correct, up to date, original.

3. In the matter of statistics, use the best figures obtainable, *e. g.*, "The Statesman's Year Book" and Dean Vahl's "Missionary Statistics." Quote authorities at foot of diagram in small letters.

4. In missionary maps it is always well to have in one corner a map of Great Britain drawn to scale.

5. Get boys and girls to help in the measuring, coloring, etc. A large map or diagram is difficult to manage alone. Ask some sign painter to



MISSIONARY MAP OF INDIA MADE ON THE SAND AT POONA.

contribute a couple of hours' work to the missionary cause; in this way you will have an opportunity of personal work for missions.

6. Pray much before, during, and after the work, that the Lord of the harvest may use these messages to thrust forth many laborers.*

CHRISTIANITY AND BUDDHISM IN JAPAN.†

BY DR. GERLAND, STRASSBURG, GERMANY.

Tokuissio Yokoi makes very interesting remarks on the genuine naturalization of the Christian churches in Japan, so that they are no longer exotics; on the influence of Christian ideas upon Japanese literature; upon the earnestness and the dignity of the conflict between Christianity and Buddhism. Yet, to put the two religions on an equality, as Yokoi seems inclined to do, would involve a great error. For Christianity is the religion by and through which our culture has developed itself, on the soil of which it stands, as Christianity no less has been receiving, and still receives from our culture, purifying and continually

* For the above suggestions we are chiefly indebted to an article by Dr. J. R. Williamson in the *British Student Volunteer*, November, 1895, and to papers in the *American Student Volunteer* for March and April, 1893, January, 1895, and November, 1897. See also the *Missionary Pastor*.

† Partially translated from *Zeitschrift für Missionskunde*.

elevating forces. And this notwithstanding the sharp opposition in which Christianity and modern culture not seldom seem to stand. The two interrelate each other. They are indissolubly conjoined in growth. But the Japanese nationality and Buddhism have no such mutual relation. Notwithstanding many mutual influences, especially of Buddhism, the two have by no means so cooperated for mutual advancement. And, moreover, precisely for this reason, that Buddhism attaches itself so closely to the racial character of Eastern Asia, is, as it were, cut out and fitted to this, establishing it in its peculiarities without deepening it, without itself being capable of an infinite development—for this very reason it reaches no equality with Christianity. It is, as Kumon has so strikingly demonstrated, a people's religion, in which there is reflected not so much a deep creative Oriental necessity of development, but rather its intellectual phlegm, which only gathers together and confirms what is already found, confirming and stiffening itself along with this. In this religion of the East all individuals of the East are counted as being alike; they are, therefore, not regarded individually. How utterly different is Christianity, which emphasizes and advances the individual in his specific character, presenting to him in its conception of God an ideal to which he is to develop himself, not in order, at the last, to rise or sink into it with a complete surrender of the individuality, but in order to maintain himself in full distinction of being before the Godhead. Hereby is Christianity the religion of love in freedom, for she suppresses none, she advances every distinctly sentient individual being; hereby she is the religion of human development, which knows no human immobility of state, but by reason of her infinite development is continually creating new and higher ideals for all individuals. Thereby she becomes the world's religion, the religion of human society. Humanity society, indeed, first constitutes itself out of the various individuals, which have first been appreciated by Christianity in their diversity. But as Christianity means to develop the individual still higher, it willingly leaves him everything which does not stand in the way of this development; it suffers the different peculiarities of race, the ethnical distinctions to remain undisturbed, but requires of this a higher development. How momentous this is for the development of all mankind needs no setting forth. And as a society can not form itself without individuals, quite as little can the individuals, and the generations of individuals themselves, unfold and develop themselves to ever higher achievements; and Christianity has ever acknowledged the outer form of society as something necessary given by God, altho not final in any special manifestation. Thus Christianity demands appreciation and mutual development of the individual, and of society, and herein lies its enormous significance, its indispensableness for mankind. Hereby Christianity is both the one possible and the one necessary religion for the collective world and all its peoples, as for all its individuals, for, over against mankind, peoples also are only individuals. Thus, in our culture, the Christian ideas have the supremacy and completely permeate it, altho they are far from being everywhere recognized as such. Accordingly, for the East of the world, and also for Japan, it would mean a lowering of worth, incapability, and lack of development, if, to use Yokoi's language, the pantheistic mind of the gigantic East should digest and change into a formless mass the theistic—that is, the Christian ideas. But that will not come to pass, for mankind never loses its mighty, toilsomely-achieved treasures.

Moreover, Yokoi is only seemingly right, in maintaining that the problems of the East and of the West are alike. Assuredly, the East is not to be broken into slavery, not to become the sacrifice of Western love of plunder. But, quite as little can it, so soon, be enlisted as an auxiliary for the solution of the problems of the West. For this, as a whole, even its most active nation is as yet much too unripe and undeveloped. At present the West has no advancement to expect from it, unless it be in merely outward things, which do not lead to the heights; but none such as shall in any way contribute to the solution of the new and significant problems, which Western mankind must surmount in order to its further intellectual development. And if in Japan they are of the opposite opinion, this rests upon a complete misconception of the necessities of the cultivated peoples of the West, upon an utterly uncritical overvaluation of Japan. Nevertheless there are many voices of the East exclaiming that Japan has already achieved enough, and may and must, in justifiable national pride, stand henceforth isolated, on her own independent footing. This is a very dangerous error, pregnant of evil, and every one who means well to Japan should be of another mind. If this remarkable people of the islands would escape the danger of relapse, if it would really set hand effectively to the great development of the West, if it would achieve an independent position in the development of mankind, it is time for it now to begin the main labor. This main labor is that of inner transformation, of a deeper spiritual apprehension. This alone is capable of achieving an upward movement that shall be independent and specifically distinct. This, it is true, is something that will not let itself be carried through with a rush, like the appropriation of the easily learnt outer side of a completed culture. But what the cultivated nations of the West, what the culture of mankind has thus far received from the East, signifies for culture, for a true progress of culture, nothing, no deepening or further development, at most only an outward extension. New fruitful ideas have thus far not come to the West, or to mankind, from Japan or the far East. Compare the achievements of the Teutonic, of the Roman races in the field of culture with those of the far East. If Japan wishes to become a land of culture in the true sense of the word, the reception of the outward culture of the West is only the first external measure, whose quick accomplishment, tho well worthy of acknowledgment, is far from being any particularly heroic achievement. The really hard work, the obtaining of a mature inner culture, is yet to come. This is a culture, as much as possible detached from national vanity, continuously developing the individual more and more on every side, thus rendering him free and meritorious. The only means to this is the reception of such a view of the world as modern Christianity presents, such a one as makes man free and gives him worth, which values men as such, and the individual no less than society, pervading both, strengthening and raising both, to ever higher, more comprehensive, more fruitful careers. As Japan has accepted the world's culture, so must she also accept the world's religion, if she would secure and successfully maintain an independent position among the peoples of the world. For only in that view of the world which is given by this religion does the culture of mankind find its true inexhaustible soil and nourishment.

III.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

The International Missionary Union.

The sixteenth annual session of the International Missionary Union was held at Clifton Springs, N. Y., June 14-20. About one hundred and thirty missionaries were in attendance, representing a large number of missionary societies, denominations, and fields.

As this REVIEW has preserved the personal history of the attendance for many years, and is the only periodical which has done so, we again give space for the names and fields of those who were present. Where there is no second date the persons are still in service of society. They represent at least fifteen different mission boards, besides some not connected with any society.

YEARS OF SERVICE.	NAME.	FIELD.			
1892	Abell, Miss Annie E.	Micronesia	1888	Dickie, Rev. Michael	Brazil
1888	Allen, Miss Belle J.	Japan	1890	Dietrich, Miss Lillian E.	India
1888-80	Baldwin, Rev. S. L.	China	1894	Donahue, Julia M., M.D.	China
1888-93	Beall, A. W.	Japan	1876-90	Dowsley, Mrs. A.	India / China
1884	Beebe, Robert C., M.D.	China	1890	Duff, Rev. James E.	China
1887-96	Bostwick, H. J.	"	1890	Duff, Mrs. James E.	"
1887-96	Bostwick, Mrs. H. J.	"	1853-58	Ford, Mrs. O. M.	Africa
1892	Bosworth, Miss Sarah M.	"	1893	Frey, Miss Lulu E.	Korea
1892	Brackbill, Miss Sara C.	"	1885	Gilman, Rev. Frank P.	China
1890	Briggs, Rev. W. A., M.D.	Laos	1861-68	Gracey, Rev. J. T.	India
1889	Brown, Mary, M.D.	China	1861-68	Gracey, Mrs. J. T.	"
1862	Bruce, Rev. Henry J.	India	1883-96	Griffin, Rev. Z. F.	"
1862	Bruce, Mrs. Henry J.	"	1883-96	Griffin, Mrs. Z. F.	"
1853-83	Bushnell, Mrs. Albert.	Africa	1888	Griffiths, Miss Mary B.	Japan
1882-87	Cartmell, Miss M. J.	Japan	1888	Griswold, Rev. H. D.	India
1879-89	Chamberlain, Miss L. B.	Turkey	1888	Griswold, Mrs. H. D.	"
1889	Cochrane, Rev. Henry P.	Burma	1872-84	Gulick, Rev. T. L.	Spain
1889	Cochrane, Mrs. Henry P.	"	1874	Gulick, Miss Julia A. E.	Japan
1883-92	Cole, Rev. J. T.	Japan	1856	Hallam, Rev. E. C. B.	India
1890	Cooper, Miss L. J.	Siam	1856	Hallam, Mrs. E. C. B.	"
1885	Cooper, Rev. A. Willard.	"	1892-94	Hambleton,	Turkey
1885	Cooper, Mrs. A. Willard.	"	1892-94	Hambleton, Mrs.	"
1873	Correll, Rev. I. H.	Japan		Hamilton, George M.	Siam
1892-97	Crane, Rev. Horace A.	India	1837-77	Hamlin, Rev. Cyrus.	"
1892-97	Crane, Mrs. Horace A.	"	1891	Hammond, Miss M. L.	Mexico
	Craven, Mrs. J. W.	"	1890	Hannum, Rev. Wm. H.	India
1886-98	Crosby, Miss E. T.	Micronesia	1890	Hannum, Mrs. Wm. H.	"
1870	Crossette, Mrs. Mary M.	China	1893	Heaton, Miss Carrie A.	Japan
1877	Curtis, Rev. W. W.	Japan	1887-93	Hopkins, Rev. G. F.	India
1878-79	Cushing, Rev. Chas. W.	Italy	1890	Kay, Miss Lydia J.	Brazil
1891-97	Davis, Rev. Geo. S.	Bulgaria	1892	Kerr, Miss Sarah M. A.	China
1892	Davis, Mrs. Anna L.	China	1891	Kilborn, Rev. Omar L.	"
	Devor, Rev. D.	Africa	1893	Kilborn, Mrs. Omar L.	"
			1890	Knight, Mrs. W. Percy.	"
			1881	Knowles, Miss Emma L.	India
			1853-76	Knowlton, Mrs. L. A.	China
			1868-93	Locke, Rev. W. E.	Bulgaria
			1880-90	Long, Mrs. Flora S.	Japan
			1883	MacNair, Rev. Theo. M.	"
			1883	MacNair, Mrs. Theo. M.	"
			1879	Marling, Mrs. A. W.	Africa
			1893-98	McLean, Miss Jennie F.	Persia
			1887-95	Mechlin, Mrs. J. C.	Japan
			1891	Medbury, Miss Harriet I.	"
			1885-95	Merritt, Rev. C.W.P., M.D.	China
			1895-95	Merritt, Mrs. C. W. P.	"
			1892	Mosier, Mrs. L. H.	Burma
			1892	Mooman, Miss Nettie.	China
			18—	Monroe, Rev. D. C.	India
			18—	Monroe, Mrs. D. C.	"
			1890	Mosier, Rev. Lee H.	Burma
			1899	Moyer, Miss Jennie.	India
			18—	Mulford, Hannah B., M.D.	"
			1877-83	Penick, Rt. Rev. C. C.	Africa
			1878	Pettee, Rev. James H.	Japan
			1855	Pixley, Rev. Stephen C.	Africa
			1868	Powers, Miss Harriet G.	Turkey
			18—	Priest, Miss Mary.	Japan
			1878	Ririe, Mrs. Benj.	China
			1898	Robinson, Miss Ida S.	S. America
			1884	Rood, Miss Alice J.	Assam

1896	Sheldon, Miss Marion E.	Turkey
1895	Smith, Miss Florence E.	Colombia
1880	Smith, Miss Sarah C.	Japan
1878	Spencer, Miss M. A.	"
1892	Stanton, Miss Alice M.	China
1881	Stark, Miss Eva C.	Burma
1879	Stone, Rev. George I.	India
18—	Stone, Rev. J. S.	"
18—	Stone, Mrs. J. S.	"
1869-96	Swain, Clara A., M.D.	"
1893-98	Swartz, Rev. Henry B.	Japan
1890	Taylor, William.	China
1890	Taylor, Mrs. William.	"
1868-73	Thayer, Rev. C. C., M.D.	Turkey
1868-73	Thayer, Mrs. C. C.	"
1860	Thoburn, Miss Isabella.	India
1869-72	Thompson, Miss Mary A.	China
1890	Torrey, Miss Elizabeth.	Japan
1876-94	VanHook, Mrs. L. C.	Persia
1890	VanSchoick, Isaac L., M.D.	China
1873	Walker, Rev. J. E.	"
1892	Webb, Miss Anna F.	Spain
18—	Webb, Miss Mary G.	Turkey
1857	Wheeler, Mrs. C. H.	"
1879	Wheeler, Miss Emily C.	"
1880-91	White, Mrs. Wellington.	China
1877	Whitney, Henry T., M.D.	"
1877	Whitney, Mrs. Henry T.	"
1883-88	Witter, Rev. W. E.	Assam
1838-86	Wood, Rev. Geo. W.	Turkey
1871-86	Wood, Mrs. Geo. W.	"
1888	Woodside, Rev. Thos. W.	Africa
1888	Woodside, Mrs. T. L.	"
1892	Yeiser, Rev. N. E.	India
1868-77	Young, Rev. Egerton R.	H. B. Ind.
1868-77	Young, Mrs. Egerton R.	"

As will be seen from looking over the list, men and women were here from the interior of Africa, from the West Coast, and from Zulu-land; from several parts of the Turkish empire, from the territory of the shah of Persia; from many parts of the coast of China, from far up the Yangtse River, even as distant as two thousand miles in the interior; from many points in Japan and from Korea; from India, north, south, east, and west; from the republic of Mexico; from Burma, Siam, Bulgaria, Spain, and the islands of the South Pacific, while some were present who had visited missions in most of these countries. Thus there was not a prominent part of the globe, and scarcely an obscure one, about which the assembly could not speak from personal observation and experience concerning the latest phases of events.

Some had been connected with most important political movements of the world for forty years; some had personally had to do with all educational and social reforms in all the non-christian world.

Dr. Pettee, for twenty years in Japan, referred to the noble character of the Americans who had been sent officially to Japan, and of their influence, of the changes going on in the empire, largely through the influence of Christianity. He said Japan believes in America and loves America. A letter also was read from a member of the union residing in Japan, in which reference was made to the religious changes now going on among the native Japanese.

POLITICAL MOVEMENTS AND MISSIONS.

Rev. S. L. Baldwin, D.D., read a paper on the political state of China in relation to missions from Rev. W. A. P. Martin, D.D., president of the New Imperial College at Peking, China. Dr. Baldwin said that undoubtedly the reform that swept over China a short time ago indicated that the emperor went a little too fast, and yet every one of those edicts was an indication of a revolution in thought and purpose of the governing powers of China. He did not think that the empress was opposed to reform. The reforms will go on. The great educational movement has not stopt, and concessions are being made for mining and building railroads, and the literature which missionaries have been preparing and circulating is producing a powerful effect. He rapidly reviewed the present attitude of the Western political powers toward China. He believed that while the nations were intent in watching China yet the disintegration of China was not very near at hand. We would like to reproduce the entire address, but can not.

Bishop Penick spoke on Africa, and Dr. Gulick followed on our new possessions. He said he loved the Spanish people, and they are no more naturally inclined to be cruel than we are in America, and there have been greater manifestations of cruelty in America within the past six months than in Spain. He thought the war with Spain was necessary. He traced the history of the oppression of the Spanish government in Cuba, and said that the gathering together of three to four hundred thousand women, children, and old men, utterly unarmed, to put them in a narrow space, dig a trench round them, and then deliberately starve them, was worse than anything the "unspeakable Turk" did in the late Armenian massacre. He deplored the opening of saloons by Americans in the Sandwich Islands, Cuba, Puerto Rico, and the Philippines.

Rev. J. T. Cole said that in Armenia there are over eighty thousand orphans, but in Cuba over two hundred thousand. More lives were lost by the reconcentrado order than were lost in the massacres in Asia Minor. Some cities of Cuba are now, as to streets and public parks, as clean as New York, but pass the thresholds and you find darkness and horror.

MEDICAL MISSIONS.

The subject of medical missions received large consideration under the guidance of Dr. C. C. Thayer. Dr. Whitney, for twenty-two years in Southern China, opened the discussion with a very able paper. He said that the greatest efficiency of missions in most pagan nations must include medical missions, and that many more such missions ought to be established, and most of those established should be better equipped and more thoroughly manned and better supported. He referred to the various methods,

such as itinerating work, the hospital and dispensary, and to their influence in overcoming the prejudices of the people and race hatred. Thousands are reached and helped only in this way. He urged the necessity of training the natives, and stated that there were no medical schools, text books, or medical literature available, only what is translated and provided by the missionary. Miss H. B. Mulford, M.D., of Calcutta, read a paper on the condition of child-widows in India, and urged the necessity of a hospital for some of this unfortunate and downtrodden class, saying she had received some contributions toward the object. Dr. Bebee, of Nanking, China, made a statement of the power of medical work, and gave instances of the liberality of some of the Chinese officials, who had been helped by the foreign medical missionary. Dr. Witter, of Assam, followed, and said that no one could form any idea of the needs for medical help in a foreign land without being on the field to see, personally. He related some experiences of his missionary life in Upper Assam, when he was located some sixty miles away from any physician, and made an appeal for more medical missionaries. Dr. Petee spoke of Japan. The need of the foreign physician is not so great in Japan as in other Eastern countries. He referred to the training of native Christian nurses, and their influence. Dr. Clara Swain, for twenty-seven years in India, and the first woman to enter Asia with a medical diploma in her hand, made a short address.

WOMAN'S MEETING.

There was a large audience at the Woman's Meeting, many coming in from the adjoining towns. Mrs. Gracey, Mrs. Wellington White, and Miss E. T. Crosby alter-

nated in presiding. The Scriptures were read by Mrs. Dr. Foster, and prayer was offered by Mrs. H. B. Skidmore, of New York. Upon the platform were seated nine women who had seen over twenty-five years of service in the foreign field, viz.: Mrs. C. Wheeler, forty years in Turkey; Mrs. H. J. Bruce, thirty-seven years in Western India; Mrs. A. Bushnell, for thirty years in Africa; Mrs. Julia Gulick, twenty-five years in Japan; Miss H. B. Powers, thirty years in Turkey; Mrs. E. C. Hallem, forty-three years in India; Mrs. J. Knowlton, twenty-three years in China; Miss Thoburn, for thirty years in Northern India; and Dr. Swain, twenty-seven years in India. The speakers were Mrs. Woodside, of West Central Africa; Miss Eva Stark, who worked for several years among the Kachins of Upper Burma; Miss Bosworth, of Southern China; Miss Cartmell, of Japan; and Miss Kay, of the China Inland Mission. Mrs. Bruce, Miss Thoburn, and Dr. Swain represented different lines of work in India. Miss Gulick spoke on Japan; Miss Frey, Korea; Miss McClain, Persia; Miss Powers, Turkey; Miss Webb, Spain; and Miss Cooper, Siam.

The evening meeting was devoted to literature in the mission field, the general literary work done by missionaries, the press, and all kindred topics.

The next morning the subject was "missionary cooperation." The young people had a meeting in the afternoon, and at four o'clock occurred the president's reception, which is always a pleasant social feature of this gathering.

COOPERATION IN MISSION FIELDS.

O. L. Kilborn, M.D., said: "In Chentu, West China, 2,000 miles from Shanghai, in the interior, there are three missions. We have Methodists, Baptists, and an occa-

sional Plymouth brother. We have a union prayer-meeting once a week in English, which all the missionaries attend. Once a month we have a union service for the Chinese and foreigners together. Three times a year we have a union sacramental service, and many times have we had Methodists, Baptists, Plymouth Brethren, and Church of England members, all partaking of the Sacrament together. I believe the Protestant Chinese of our part of China are practically *one*, and might at any time become one body."

Rev. S. J. Pixley, of Natal, said in that country they have missionaries of many denominations from America, England, and the continent of Europe. In general, they work together harmoniously in good spirit, and with success. He did not know how much more successful they might have been had there from the first been a division of the territory among them. The multiplicity of denominations crowded together in the small territory of Natal is bewildering to the natives.

Dr. S. L. Baldwin was glad of the tendency to bring into cooperative work missionaries of the same general denominational class. He would go further than merely unite all divisions of Methodists in a theological school, and have but one for all denominations in a given locality.

Mr. W. H. Grant, on invitation, told what the officers and representatives of missionary societies in their annual meeting had done to further cooperation.

Rev. T. M. MacNair said: "In Japan six missionaries representing churches in the United States and Scotland that are Presbyterian in their polity, cooperate in furthering the interests of *one* Presbyterian Church organization called 'The Church of Christ in Japan'—

one native church instead of six! The arrangement is regarded as satisfactory by everybody concerned, and has been for years.

"The council composed of these six missions has recently combined with the American Methodist Mission in the preparation of Sunday-school literature, having one series instead of two as previously. In the region of Tokyo the Presbyterian missions avail themselves of the Methodist Publishing House at Tokyo, thus helping on that excellent agency and avoiding the cost of maintaining a similar one.

"Several years ago an attempt was made to unite the Presbyterian and Congregational native churches. The attempt failed through opposition of Japanese only."

Dr. George W. Wood alluded to the working together of three denominations in the earlier history of the American Board, and of relations of missionaries in Turkey and other missions. Where the spirit of Christian unity exists co-operation can easily be secured in various practical modes. The evils of rivalries are many and great; the advantages of a good understanding and harmonious methods and separate spheres of action, so far as may be practicable, are of immense value.

We have not the space to summarize the discussions on sociology and missions; philology and ethnology and missions; and science and literature and missions; the native church, including conditions of baptism, mass movements, standards of admission, indigenous support, "the Nevius plan," and influence of non-Christian religions on the ethical and spiritual element of native Christians.

Many other groups of subjects of wide interest have to be past without even mention, hoping we may get an opportunity to, at

least, give the gist of some of them in the future.

Some thirty-three missionaries were on the platform the last evening, and made brief remarks, all of whom expect to return to their several foreign fields before the next annual meeting. They were, in part, as follows:

MISSIONARIES RETURNING TO THEIR FIELDS.

Miss E. L. Knowles, India, M. E.; Mr. and Mrs. W. H. Hannum, India, P.; Miss Jennie Moyer, India, M. E.; Mr. and Mrs. L. H. Mosier, Burma, B.; Miss E. C. Stark, Burma, B.; Mr. and Mrs. A. W. Cooper, Siam, P.; Rev. Dr. W. A. Briggs, Siam, P.; Dr. G. W. Hamilton, Siam, P.; Mr. and Mrs. I. H. Correll, Japan, M. E.; Miss J. Gulick, Japan, Am. B'd; Miss S. C. Smith, Japan, P.; Miss M. B. Griffiths, Japan, M. E.; Rev. M. Dickie, Brazil, M. E. (South); Miss Lulu E. Frey, Korea, M. E.; Rev. D. H. Devor, W. Africa, P.; Miss S. M. Bosworth, China, M. E.; Miss S. Brackbill, China, Can. M. E.; Mrs. M. M. Crossette, China, P.; Mrs. Anna L. Davis, China, M. E.; Rev. and Mrs. B. Ririe, China, C. I. M.; Dr. Mary Brown, China, C. I. M.; Miss Nettie Mooman, China, P.; Dr. Sarah Kerr, China, W. F. U.

Resolutions of thanks were past, giving hearty expression to obligation to Dr. and Mrs. Henry Foster for their exceptional hospitality in entertaining the members of the union, free of cost to them, throughout the week.

The devotional meetings were of a very high order, under the general charge of Rev. Dr. Witter, district secretary of the American Baptist Missionary Union, formerly missionary in Assam. The sermon of Bishop C. C. Penick, D.D., of the Protestant Episcopal Church, formerly missionary to Liberia, on Sunday morning, was full of strong and helpful thoughts. The consecration service on Sunday, led by Dr. Foster, was a season of great spiritual blessing.

Resolutions were adopted on the peace conference and the saloon in our new island possessions; also of special thanks to the contributors to the special fund opened by Dr. A. T. Pierson, for the presentation of his recently issued life of George Müller, of Bristol, to missionaries, and for the marked kindness and thoughtfulness in the gift of a copy to each member of the International Missionary Union present during the week.

The officers of the Union for the ensuing year are:

President—J. T. Gracey, D.D., Rochester, N. Y.

Vice-President—S. L. Baldwin, D.D., New York City.

Secretary—Mrs. C. C. Thayer, Clifton Springs, N. Y.

Treasurer—Rev. C. C. Thayer, M.D., Clifton Springs, N. Y.

Librarian—Mrs. C. W. P. Merritt, Clifton Springs, N. Y.

Bishop C. D. Foss, of the Methodist Episcopal Church, was present throughout the entire week, taking part from time to time, and on Sunday evening giving his "Impressions of India," having recently returned from a protracted official visitation to the missions of his church in that country. Dr. Thos. Marshall, home secretary of the Presbyterian Board of Foreign Missions, Mrs. Wm. B. Skidmore, Mrs. Mary C. Nind, and many other prominent missionary workers were among the visitors.

The "Nevius Plan."

BY MRS. HELEN S. C. NEVIUS, CHIEF-
FOO, CHINA, PRESBYTERIAN
MISSION.

In the prospectus of the international Missionary Union, at Clifton Springs, N. Y., there is a request that missionaries abroad should contribute "essays on leading topics" and other information likely to be of interest. On page 6, under

"Department F," is this suggestion: "The Nevius Plan: its results, its extension to other fields." The short paper which I propose to write, will be merely a few explanations, together with some information on that general subject. First let me say that my husband, Dr. Nevius, never elaborated any plan for mission work to which he intended to give his name, and which he considered "the last word" to be said on this momentous question. I think he would be greatly surprised to know that such is supposed to be the case.

On first coming to China, in the year 1854, he found already in operation methods of work which required a large outlay of money from the homelands. The methods had been inaugurated by men of great piety and wisdom, and seemed to be working well. There was no thought of questioning them on the part of anybody, and probably at that time, when China had not stirred in the slightest degree from the long sleep of years, no other methods were practicable. Still it is possible that even in the first opening of China, we did not sufficiently realize that not by the might which comes from the free use of money, but by the Spirit of the Lord alone, true and lasting progress would be made.

As years past on Dr. Nevius, in common with many other missionaries, felt that the too free use of money had been the source of grave evils in the church of China. He began to experiment in his own particular fields of labor. He also made a careful study of the whole question, examining those mission stations where least foreign money was used, and comparing them with others where money was used very freely. I can not, within the limits of a short paper such as this, attempt to give even a faint idea of the anxious thought and

earnest study he gave to the subject. Several years before his death he prepared the little manual called "Methods of Mission Work." That embodied his views at the time he wrote it, and I can say positively that he had not, in any important particular, changed his views before he was called away. I think it is but right that I should say this, because a statement exactly the opposite has been made and published. So let me repeat that to the very end of his life Dr. Nevius was fully convinced of the truth and the practicability of the views and methods suggested in the little manual, which since his death has been so extensively used. This I know with positive certainty.

If it is correct to call any system the "Nevius" plan, it is merely that of using just as little foreign money as possible in every branch of missionary work. And to this one would suppose *a priori* that there would be no valid objection. But many strong and useful missionaries do not have, and never have had, much sympathy with the fear of injury to the cause from the free use of foreign money. In this province from the first it has been impossible to give a really fair chance to the plan of using little or no foreign money in native Chinese work. Alongside of a missionary trying to work out that theory is, perhaps, another equally devoted, who spreads much money in employing native assistants at what, in China, is a generous salary, and larger than they could possibly get from their own people, who open schools, paying the wages of the teachers, and in some cases furnishing food for the pupils, and all other expenses. What chance, then, has a missionary in the adjoining prefecture who requires his converts to pay for their own schools, and the church to provide its own pastor? For this reason

all the workers on the self-support system in this and other old stations are at a great disadvantage; and the younger missionaries who are trying to work on what they believe to be a truer basis, have great difficulties to contend with, and deserve much sympathy.

In the western part of this province is a mission called "The Gospel Mission," at the head of which are Dr. and Mrs. Crawford, very old missionaries, having come to China about fifty years ago. They were so impressed by the evils of the free use of money in missions that some years since they cut themselves loose from their society—the Southern Baptist of the United States—and, establishing a direct communication between themselves and their home churches, they began a new work so radical that it seemed too much to hope that it could be successful. Their mission, I think, has now fifteen or twenty members, and tho its progress is slow, it has been fairly successful, and its founders do not feel discouraged, except by the fact that the policy of other missions is so diametrically opposed to theirs that their work is far harder than it would otherwise be. Aside from their own moderate salary, I suppose they use no foreign money at all in the prosecution of their work. The natives provide their own teachers, preachers, pastors, schools, and even books. Dr. and Mrs. Crawford believed that no half-way measures would do in China, not even a little help now and then, when it seems so much needed. The "luxury in giving" in which some of us indulge they are very doubtful of, and apparently their reformation of old-fashioned plans is as radical as it could well be. They have gone farther, and are much more extreme in their views than Dr. Nevius was; but if the result proves that they

are right, surely we should all rejoice.

When my husband died, his various small stations were incorporated into those of other members of his mission, none of whom, with one or two exceptions, were in entire sympathy at the time with his views; so that naturally his theories were never fully worked out even in his own field. The station which came nearest to it was and is the English Baptist mission in this province. It continues to flourish, and I think the plan of self-support is strongly insisted upon.

Some of the younger members of Dr. Nevius' own mission seem to me to be coming more and more to his way of thinking; being influenced by their personal experience and observations of the great evils resulting from the free use of foreign money. They earnestly wish to build upon what they believe to be a more solid basis, and are determined to sacrifice immediate results to the genuine and permanent good of the work. It is a matter of surprise to me that more than one missionary in this part of China, and doubtless others elsewhere, have a strong prejudice against the practise of strenuously pressing the duty of self-support on their native converts. "I believe in success," I heard one missionary say, adding that if success was to be attained in such and such a way, then he would adopt that "way." There is no doubt that success, if by that word is meant a quick increase in the number of nominal Christians, can be secured by the free use of money. And it is also true that not every Chinaman or woman who has been, in the first place, attracted to Christianity more or less by the hope of gain is a hypocrite or a false professor. If that were the case our churches would be decimated. But yet the

less of that kind of temptation there is, surely the better.

I should say without fear of contradiction that in Shantung the belief in the importance of self-support by the natives is growing, and is stronger now than it ever was before. But I must also confess that practically it has not been insisted upon and carried out as it might have been, and has been in some other mission fields, notably in Korea. Missionaries in Korea have been so kind as to tell me that in a measure it was directly owing to Dr. Nevius' advice and warnings and example that in the very first beginning of their new mission in the Hermit Kingdom, they adopted the theory of self-support in their native churches, and the propagation of the Gospel to a great degree by means of agents not paid from the foreign treasury; and probably nowhere in the world has there ever been such genuine and permanent success attained in so short a time. Korean missionaries are the ones to write of this. I refer to it with great pleasure, as it seems that in Korea the so-called "Nevius Plan" there and there only, has had a fair chance to show what it would do if acted upon from the very start.

In other and distant parts of this empire there are many new stations being commenced on very much the same plan. I think the largest of all missions in China, the C. I. M., is in fullest sympathy with it; but it is too early to speak with certainty of their results.

As I intimated in the beginning of this article, there was never originated or elaborated by Dr. Nevius, any such definite "cut-and-dried" plan of mission work as deserved to be called "the Nevius plan," and I think he would have deprecated the name; especially as there are other missionaries nearly as long on the field as he was, and

also very effective workers, who approve and practise the principle of "self-support," as strenuously as he did. It might seem invidious to them to attach the name of any one man to a theory of work which is the common possession of so many. Lest it should be thought that Dr. Nevius attach over-much importance to any special theory in particular, or to the desirability of "self-support" in carrying on missionary work, I wish to say before closing, that so catholic was his spirit, and so considerate his judgment of others, that he willingly conceded the good there might be in methods of work quite opposed to his own, so that for many years he worked side by side with men who believed in the very free use of money in carrying on their stations. He also approved as heartily as any one of schools and colleges, and all sorts of educational work, as auxiliary means in evangelizing China. His own practise, at least in his later years, was commonly what he called "the conversational method," as opposed to more public harangues or "street preaching." Meeting with people who were virtually atheists, and had no belief in a soul, he tried to bring them to an acknowledgment of the existence of God, of a life hereafter, and of a Savior from sin. But to say just what in truth were his theories of evangelization would be to repeat the story of forty years of incessant work—an impossibility here.

I am sure all who love the cause of Christ, and are longing for its spread over the whole earth, must rejoice in every evidence of its becoming more and more free from the special temptations which in its earliest stages in China were so dangerous; and that as the years roll by a great advance is being made in methods employed; and that the church is purer as the

worthless elements are being eliminated; and is growing stronger as her foundation is more and more firmly placed upon the Rock Christ Jesus—upon Him and upon nothing else

In the New Hebrides.

BY REV. J. ANNAND, D.D.

President Training Institution for Preachers and Teachers, Presbyterian Church in Canada, Tangoa, Santo.

The summer now drawing to a close has been tolerably hot, with a small rainfall, twenty-five and a half inches since the year began. Calm weather has for the most part prevailed, with bright hot forenoons, and light showers in the afternoons. The lightning in the evenings at times was very vivid and beautiful. We have had nothing approaching a hurricane. For any one who loves heat it has been a charming summer. Of late fever has been quite common among our folk. Every day we have applications for quinine, and often a pupil fails to answer the roll call. However, nothing serious has troubled any of our company.

On March 17th we had a holiday commemorating the completion of our first four years' term. Six young men then finished their course of training in the institution. We had a special evening meeting that we might hear parting words from those leaving us, and also that we might impressively wish them Godspeed. Four of the six who graduated are from Malo, the other two are from Malekula. The former left us by boat for their homes the next day. Their affection for their *alma mater* was manifested by their tears. They felt keenly leaving their comfortable quarters and kind friends here. We hope soon to hear of them doing good work on their own island. The next three to complete their course are

also Malo boys, but they will not leave us until the end of November.

In looking over our classes the other evening, and seeing the bright faces, I was reminded of the fact that many of them had been heathen, and that all their parents had lived in darkness. Twenty-six years ago, when we first came to this field, there was not one Christian among the people now represented by our students. Then and for some time after there was not a baptized person north of the south side of Efate. Five of our students are from Mr. Mackenzie's district, but they come from Efila, among whose parents we first worked for three years. The whole of our sixty-six students come from districts wholly heathen twenty-five years ago; and many of them from places not half that time under the influence of the Gospel. We are greatly encouraged when we think of what God has done, and is still doing among our New Hebrideans. We hope and believe that, before another twenty-five years pass, there will be few, if any, of the people left in these islands remaining in heathen darkness. However, the battle is not yet finished. The enemy disputes every foot of ground. Lately we had to exercise discipline on the men of two small villages near us. In order to stop the spread of the Gospel they asked the bushmen of certain places to kill either the missionaries, or any of their boys that might visit them. Some of our friends told us of their malice, and we went and disarmed the plotters. We now hold their weapons as a pledge of peace.

March 28, 1899.

The First Asylum for the Insane in Asia.

Mr. Theophilus Waldemier, director of the Lebanon Hospital for the Insane, in a personal note from Beirut, Syria, May 10th, informs

us of the progress of the enterprise which he is chiefly responsible for, to alleviate the condition of the demented of Syria. We have intense interest in this enterprise, as it is the first attempt to provide scientific care for disordered minds in the land where the Master himself nearly two thousand years since showed pity on this class of stricken humanity.

Mr. Waldemier says: "We have a place at the foot of Mount Lebanon which is called Asfariyeh, containing thirty-three acres with fig, vine, almond, mulberry, and olive trees, two drink-water springs, and two houses. We had to pay nine thousand dollars for it. We have completed the administration building. The deaconesses from Germany and one deacon are here studying the Arabic language to fit themselves for this work. Only truly Christian nurses can do this work well. We are building two hospitals at once, one for men and the other for women patients, both of which we hope to have ready for patients at the end of the year. Patients are already coming and asking for admission; some come in tears and broken with weeping. All the people of this country are much interested in this first asylum in this country, but the country is poor and not able to do much, and we are obliged to appeal for foreign aid. We build the asylum on the cottage system, which enables us to begin with a few houses, and erect more as funds may come in. We have now two cottages, each calculated for twenty patients, ready for occupation. We have a specialist in nervous diseases, Dr. Maag, of Zurich, of excellent family, who was led of the Lord's love to proffer his services to the institution without any compensation. This seems very strange, for we had not made any public mention of our need of a specialist while in Europe and were sad about not having met any one, when at the end of our stay, when unsought, but doubtless, directed of the Lord, Dr. Maag proffered his services. The Lord deals wonderfully with His children who put their full trust in Him."

IV.—EDITORIAL DEPARTMENT.

The Christian and Missionary Alliance.

This is an organization in whose history and progress, in common with many of God's believing children, we have felt an unusual interest. Rev. A. B. Simpson, who is at the head of it, has for thirty years been a close friend and beloved brother of the editor-in-chief, and the steps whereby he cut himself loose from existing church organizations and undertook a work among the non-churchgoers and the neglected classes in New York City; then built up a church organization upon a simple and Scriptural basis; then, as God seemed to lead, undertook a mission work abroad, which has steadily grown until there are some 230 missionaries on the field—all these successive steps we have watched with profound interest, as well as the attendant developments of a large and successful training-school of workers, and the annual gathering of voluntary offerings which has come now to average over one hundred thousand dollars. Of late the buildings erected at South Nyack, and the new plans for a sort of Christian Alliance settlement on the heights overlooking the Hudson, have commanded the attention of many friends of the work, and aroused some hostile criticism.

We regret to see the signs of a widespread and growing dissatisfaction with the Alliance management, on the part both of donors and hitherto supporters of the work at home and of missionaries abroad. To this matter we have hesitated to refer, lest we should only seem to be embarrassing this work by calling attention to the controversies and the antagonisms which have in some way been generated. But for some weeks *The Examiner* has spread these matters

before the public, and later still *The Independent*; and now the complaints of the China and South American contingents of missionaries have so far come to the ear of the general public as to make some rejoinders necessary on the part of the Alliance; and, therefore, the stage when these matters could be quietly and privately dealt with is past, and is so acknowledged by action of the Alliance board. In June a public meeting was held in Boston, at which Mr. Simpson and some of his coworkers offered complainants a hearing, and gave at least a partial explanation of matters that have caused criticism. And now two pamphlets have been published, one "A Slander Refuted" and the other an "Explanation," as to Mr. Olsson and his relations to the Alliance, and a rejoinder from Mr. Simpson in the *Evening Post*, etc.

On the merits of the questions at issue we have not the data to form an empirical judgment, but in entire friendliness we can not withhold a few suggestions which seem to us to be not only proper, but obligatory, from the position of this REVIEW, as an undenominational and independent organ of missions. We are, as a matter of principle, free from all connections with any body of Christians or board of missions, that we may be unfettered in honest and impartial review of all existing methods for a world's evangelization; and our sole object is, with all the light we can get and all the help we can command, to point out the strong and the weak places in the missionary harness, and to promote the speedy triumph of missionary endeavor.

The Alliance challenges admiration by the aggressiveness of its spirit and the boldness of its ven-

tures in the missionary field. It has sent forth not a few noble, heroic, and self-denying laborers. It has gathered round itself a large and spiritual following of praying and giving supporters of missions. The weekly paper which is its public organ is a very readable and helpful record of missionary activity. Our brother Simpson himself has shown much ability and versatility and devotion to the work in his conduct of affairs.

At the same time there must be some ground of complaint when dissatisfaction is manifested in so many quarters and voiced by men and women of such unquestioned piety and spirituality.

Mr. Olsson, for example, who was sent to South America as a man peculiarly fitted to oversee a wide work of evangelization, publicly asserts that, of money given for his support by a lady in New York, and which she affirms she paid in the amount of \$100, on May 1, 1898, neither he nor his wife nor family have received one cent; and that no allowance has been paid him from the board from April, 1898, to June, 1899, altho \$1,000 per annum was pledged for his support and that of his family, etc. He further states that he has had to borrow money from friends to help pay his expenses as a missionary, and that his brother workers have had to wait for from four to eight months for their allowances, all of which statements are proven by documentary evidence in his possession, etc.

Similar statements have been made by Rev. Mr. Nichols and wife, recently Alliance missionaries in China, and who have now withdrawn from its work because of dissatisfaction with its methods.

In the published replies of Mr. Simpson and the board, these complaints are met by counter statements and counter accusations.

Mr. Olsson is charged with serious mistakes, arbitrary action, refusal to comply with orders from the board, and is represented as having been recalled for the purpose of giving account of his stewardship, etc. And the statements of the missionaries in China, etc., have been met not only with explanations, but in some cases with absolute denials; so that it becomes a serious question, not only of good or bad business methods, but of falsehood or veracity.

Candor compels us to admit that some of the "explanations" do not explain, and that a few of the statements made are not accurate. For example, Mr. Olsson is made responsible for the withdrawal of Robert Arthington's pledge of financial support, etc. We happen to know that the responsibility lies elsewhere, as the editor was himself in Britain at the time, and was made the confidant of the reason of Mr. Arthington's change of attitude, and as to who was the party influencing it, which was not Mr. Olsson.

But the matter to be adjusted lies, we believe, deeper down than these superficial disagreements.

The Alliance work has grown with almost unexampled rapidity—grown, we fear, faster than was consistent with its wise, economical, and successful conduct. It may be that the snare of numbers and outward expansion has overtaken it, and that missionaries have been hurried to the field in greater abundance than the organization was prepared to equip or maintain. It may be that offerings have not always proved equal to the pledges given, and that the shrinkage in receipts has been greater than a somewhat excessive enthusiasm was ready to admit. We have long felt that the especial peril of *individual* effort in the conduct of mission enterprises is found in the

risk of arbitrary and sometimes reckless administration. Human nature is not yet so far perfected as that it is safe to put large power in any one man's hands; and even where there is a nominal board, it is sometimes only the creature, not the controller, of the one man who is in a double sense the head.

It seems to us that there should be a more detailed statement, not only of money received, but of money *expended*; that the books, vouchers, and other documents of such a board should be open to inspection, audited by parties wholly independent of the Alliance, and whose sanction will command public confidence; that it should be within the power of any donor or supporter of the Alliance work to go and examine, with the aid of a "chartered accountant," the records of the board, and trace every gift from its giver to its receiver. This is the only way to lift the financial administration above the suspicion of fraud or mismanagement. We have no thought that there has ever been any intentional misappropriation of funds, but there may have been irregularity and even insufficiency of supplies for the workers in the field, and there may have been a lack of economical, systematic business conduct of the work, temporary drawing on one fund to meet the emergencies of another, etc.

We have long felt that the pressure brought to bear upon givers to secure large aggregate amounts, is wholly unwise and unscriptural, and leads to many complications. A work of faith and prayer does not admit of urgent and frantic appeals for funds, and there has been to us a glaring inconsistency in this respect between the principles advocated and the methods pursued by our brother Simpson.

It seems to us also that missionary workers have been too easily

accepted, too superficially prepared, and too hastily sent forth, in not a few cases—all these being the necessary risks of a work that has with such unusual celerity sprung to maturity. Pallas Athene was said to have leapt full armed from the head of Zeus, under the axe of Hephæstus, according to the Greek legend, but this only occurs in myth—in actual fact, it takes time and experience to equip a work. The Alliance has done wonders, and we believe would do greater if less ambitious perhaps to do great things, content rather to restrain than to foster rapid expansion, and careful to grow no faster than is consistent with a well developed, equally balanced, and healthy organism.

We regret also to see a disposition on the part of the Alliance board to meet charges by counter charges—a method which is so often used for purposes of evasion, and which never clears up a difficulty. Pettifogging lawyers in a court room sometimes divert suspicion from a client by creating suspicion of a witness; but such methods do not serve truth or righteousness, and are unworthy of such a board.

The question is not primarily whether Mr. Olsson has been wise or even faithful in his administration, but whether he has had the support, financial and moral, which the board owed the superintendent of its South American missions. And it seems to us that the charges on which he was "summoned" home could not have been serious, in view of the glowing editorials in the Alliance paper, after his return, and the offer to send him back with new powers, which he says has been repeatedly made to him on certain conditions.

Another suggestion which from deep conviction we venture to add is, that when such a work as

this grows as this has, and represents both such a widespread body of givers and of workers, it ceases to be a one man's work, and he can no longer reply to criticism, that it is his business and he is responsible to God for it. Every mission worker and every home supporter has *rights in the work* which are to be respected. Every work in which men and women engage personally or to which they contribute, *belongs to them*; it represents them and their interests; they are integral parts of it and can not be ignored or treated with contemptuous indifference. They have a right to investigate what becomes of money given to its support, who is managing it, and how it is managed. The books of the society or board are not private property but public property, and every detail of administration ceases to be a personal or private matter. These are great principles too often overlooked, especially in independent enterprises, and it is the arbitrary and often tyrannical mode of carrying on independent missions that brings them into disfavor. J. Hudson Taylor had the grace to see that the *China Inland Mission* had long ago outgrown his control and his right to control, and he acted accordingly. Hence we never hear a whisper against this work, notwithstanding its huge dimensions. And the time has fully come when Mr. Simpson and his wife should hand over the Alliance work to a large, competent, and trustworthy body of men and women, retaining no control whatever over either funds, workers, or methods, save as wisdom and piety enable them to counsel and direct. We are fully persuaded, after close study of the Alliance and its mode of business, that *too much power is wielded by one man*, and that this is bad for both the man and all concerned. So long as this continues, complaints

are inevitable. Dissatisfaction will not only continue but increase. The growth of the enterprise is such that only in a multitude of counsellors is there safety, and the counsellors should be persons of sufficient intelligence, independence, and spirituality, to be something more than mere reflectors of the opinion and preference of the originator. In several cases those who have been closely connected with the work have withdrawn because they could not sanction what was done and the way in which it was done, such withdrawal only removing from the board the corrective or preventive element needed. We have often and earnestly urged Mr. Simpson to effect a thorough reorganization of the whole work. Our urgency has been vain and has been apparently treated as meddling. But every day's experience only confirms our opinion that until this is done the Alliance will more and more alienate public confidence and hinder its own efficiency. There are hundreds of devoted friends of missions from whom could be selected a large and efficient body of counsellors, under whose care this enterprise would flourish into new beauty and fertility.

This REVIEW would be the farthest from doing anything to hinder the good work of the Alliance. The suggestions we made two years since as to financial management were prompted by a desire to further and forward this missionary enterprise by helping to put it on the soundest business basis. In the same spirit the present suggestions are made, and they voice the unexpressed sentiment of a large body of friends of brother Simpson and the Alliance, who have no opportunity of being so widely heard. Many prayers go up daily for the hundreds of missionaries located in so many fields, and for those who at

home "hold the ropes." One rotten or weak strand may leave the rope to part at a critical juncture, or an unsteady and weak hand at home may imperil the security of the work abroad. May our brother Simpson and his intimate coworkers be divinely guided so to reorganize the administration of the work as to silence all just complaint, and so to render all their conduct of the enterprise transparent and translucent, as that it may not only be as they claim—able to bear close inspection, but so easily inspected as to disarm both complaint and suspicion. The eyes of the whole church are on this work. Its success or failure has an important bearing on all missionary enterprise. Many mistakes, almost inevitable in its early history, may be avoided after nearly a score of years of experience. And we invoke the Spirit of Wisdom to take complete possession of His servants, that their work, being first pure, may be also so peaceable, full of mercy and good fruits, without partiality and hypocrisy, as to provoke all other missionary organizations to emulation.

In connection with this matter, it is well to add that a circular was freely distributed in Great Britain and elsewhere some two years ago, issued by the Christian and Missionary Alliance of New York City, commending Emilio Olsson and his plan for the speedy evangelization of South America. To that circular the name of the editor-in-chief was attached as a *referee*. Statements have recently been made to us by Mr. Olsson (who has since withdrawn from the Alliance) which make it necessary for the editor to withdraw his name as a referee, and to decline to assume any responsibility for the work of the Alliance in South America or elsewhere.

Success and Suffering.

Dr. Edward Judson, in an address before the Baptist Social Union of Boston, June 5th, compressed into forty words a whole volume of truth. He said:

"Success and suffering are vitally and organically linked. If you succeed without suffering, it is because some one else has suffered before you; if you suffer without succeeding, it is that some one else may succeed after you."

In 1 Chron. v : 18-26, we have two strongly contrasted and very impressive historical lessons which are capable of a far wider application, and this narrative again teaches one great cause of success and failure.

There is first a brief account of a war, in which the sons of Reuben, and the Gadites, and half the tribe of Manasseh, valiant and able warriors, went out to battle with the Hagarites. They were conspicuously helped of God against their enemies, so that their foes were delivered into their hand, and all that were with them. And the reason is assigned: "For they cried to God in the battle, and He was entreated of them; because they put their trust in Him."

And it is further added that "there fell down many slain, because THE WAR WAS OF GOD."

Immediately afterward a part of this same victorious army, the half tribe of Manasseh, mighty men and famous warriors, transgressing against God became mixed up with the idolatries of the people of the land, and the result was that the same God who had so conspicuously helped them against their foes now "stirred up the spirit of Assyrian kings, and they were carried away into long captivity." What a lesson on the causes of success and failure! Victory and defeat are not accidents.

In preparing the official and authorized family "Life of George Müller," so great blessing was realized to the writer that the purpose was definitely formed of giving a copy of the book to every missionary family or unmarried missionary in the field. Since then the original purpose has been somewhat enlarged, and many copies have been given to the students at missionary training-schools and workers at home. The extent of the distribution has been according to the means supplied in answer to prayer. Thus far about twelve hundred dollars have been provided by God for this purpose, and already over a thousand copies have gone forth on their errand. Already many letters have been received, telling of blessing received in the reading of this story of a life of faith.

May we not again ask for united prayer that the publication of the marvelous facts of George Müller's life history may be singularly blest of God. The conviction grows upon us that there is no other record of one man's history since the days of Paul, that suggests more helpful and instructive lessons in holy living and holy serving. Müller stood unique as the man of God and the man of the century, and no man or woman who is at work for God in spiritual spheres can review that life without new springs of devotion and action being introduced into the secret machinery of life and service. All the biographies which we have read, put together, have not influenced our own character and conduct as the facts of this life have done. A vast amount of missionary service is directly and indirectly traceable to this one man's prayers and alms and efforts. He was in himself a whole missionary society, and a whole community of givers.

A Revival in Missions.

We believe that there is in many quarters a growing and deepening sense of the need of more self-sacrificing devotion in the conduct of missionary work. In the last twelve or fourteen years there has been an unprecedented increase in the number of young people preparing and offering for the foreign field. There is more widespread systematic study of missions than ever before—in women's and young people's societies, missionary reading circles, and Student Volunteer bands. The missionaries on the field also seem to be aroused to a keener sense of their responsibility and privileges, and are holding in many lands conferences for the deepening of spiritual life. There is a Forward Movement in many of our churches at home, whereby separate congregations and individuals maintain representatives and substitutes in foreign lands, thus keeping in more vital and sympathetic touch with work among the heathen.

But the considerable progress has been made, much, very much, yet remains to be accomplished before Christians are fully aroused to their responsibility to fulfil the Master's last command, and pay their debt to non-Christian peoples. Thousands of Christian churches and individuals never give one cent or one thought to the perishing millions for whom Christ died, and to that extent they forfeit their right to the name of Christian, for Christ and all His followers *must be missionaries*.

It seems that as the young people have given to the church an example of consecration in the cause of Christ, and have answered the question, "Whom shall we send?" so they will be the means of arousing the church to more self-sacrifice, and will furnish an answer to

the question, "How shall we send?" In the Presbyterian, Methodist, and other denominations there is already a "Young People's Forward Movement for Missions" and a Student's Missionary Campaign (see p. 583), which should put the churches to shame for their lack of zeal and devotion.

The young people of the Canadian Methodist Church issued a pledge which is also an appeal. It appears in the Toronto *Christian Guardian*, and is signed by eight who are ready to go immediately, and by twelve others who will go as soon as their course of preparation is completed. The resolutions are as follows:

WHEREAS, The Spirit of God has shown us what should be our attitude toward the non-Christian nations of the world; and

WHEREAS, The support of nearly all the foreign missionaries of the Canadian Methodist Church has been undertaken, in whole or in part, by districts organized under the Young People's Forward Movement for Missions; and

WHEREAS, This movement has further developed to such a stage as to render it imperative that the districts numbering approximately twenty, which are now asking, or will ask in the immediate future, for representation on the mission field, be granted such as soon as possible; and

WHEREAS, The Missionary Board has not sufficient funds to warrant the appointment of new missionaries to represent these districts; therefore,

We, the undersigned graduates and undergraduates in arts, medicine, or theology, desire to place ourselves on record before the church by offering ourselves, subject to appointment by the Mission Board, as representatives of these districts on the mission field.

We propose to accomplish this end without involving the board in increased financial obligation—that is to say, we agree to proceed to the mission field as soon as the said districts will support us, no deficiencies of salary to be met by the board.

To insure the success of this proposal it is essential that each district asking for representation be visited as speedily as possible by the proposed representative, in order that the constituency may be made thoroughly cognizant of the plan under which its representative goes to the field, and may be made fully alive to the responsibility involved.

The Sacred Trust of the South.

Booker T. Washington makes a strong appeal to the South to solve the lynching question by creating such public sentiment as will make human life as safe and sacred in the Southern States as it is anywhere in the world. This he regards as a sacred trust committed to the South. He says in part:

I fear but a few people in the South realize to what extent the habit of lynching or the taking of life without the due process of law has taken hold of us, and to what an extent it is not only hurting us in the eyes of the world, but injuring our own moral and material growth. Many good people in the South, and also out of the South have gotten the idea that lynching is resorted to for one crime only. During the last year 127 persons were lynched in the United States; of this number 118 were executed in the South, and 9 in the North and West; only 24 were charged in any way with crimes against women.

I am not pleading for the negro alone. Lynching injures, hinders, and blunts the moral sensibilities of the young and tender manhood of the South.

There is too much crime among us. The figures for a given period show that in the United States 30 per cent. of the crime committed is by negroes, while we constitute only about 12 per cent. of the entire population. This proportion holds good not only in the South, but also in Northern States and cities. No race that is so largely ignorant and so recently out of slavery could perhaps show a better record, but we must face these plain facts.

A large amount of the crime among us grows out of the idleness of our young men and women. It is for this reason that I have tried to insist upon some industry being taught our young people in connection with their course of literary training.

It is difficult if not impossible for a Northerner to fully comprehend the negro problem. Newspaper reports and statements are usually

biased and fragmentary and can not reveal the whole truth. Northerners can not realize the fearful effect of lynchings upon the Southern youth of all classes, and while the "better class" of citizens may not participate in fiendish cruelties their children are often demonized by the sights which they behold. One Southern Christian pastor feels constrained to leave his field because the sentiment in his church is so against him on the negro question. Another Southern correspondent writes that the truth is not yet known on the lynching question. He continues:

Summer before last I was holding meetings in —, when a rape occurred, followed by a lynching. The so-called best citizens took a prominent part in the brutal affair, and the sad truth about it was this: Men who made a great ado about protecting the virtue of wife and daughter, were not above reproach themselves. One pleasant-faced boy, at whose father's house I had eaten, and whom I had seen in one of my meetings, was at the lynching. Before that he was the mildest and quietest of creatures, but the evening of the lynching I met him, and he had a piece of the rope, about three inches long. His eyes were afire, and he seemed almost possessed of a devil. He said, "Hanging was too good for a nigger who would do such a thing." These people do not know themselves, and most of them are too proud and self-satisfied to learn.

Truly the South need to be aroused to a sense of the enormity of the crime of lynching, and for their own sake to teach the coming generation by precept and example, to protect the virtue of all women, black as well as white, and to treat the negro, guilty or not guilty, with the same justice and mercy that they would wish to receive at the hands of a negro jury.

Colportage Books in India.

We have received from D. L. Moody the following appeal for the English-speaking people of India. It is well worthy of prayerful attention and prompt action. The problem is a difficult one, but the method suggested is at least worthy

of a trial. It is no money-making scheme, and we know well that it has been richly blest in our own country. Mr. Moody's letter is in part as follows:

There are five millions of English-speaking people in India—more than twice the population of the entire state of Massachusetts,—some of them nominal Christians, many more not, and large numbers of them live in open vice and sin. *They are almost entirely unreach-able by the Gospel*, and practically unreach-able by ordinary methods. They are so scattered throughout the empire that, outside the largest cities, it is impossible to gather them into congregations. English and American evangelists have been urged to go there and labor among them; some have done so; but the great mass of the people can not be reached in that way. Our missionaries go there to labor among the heathen population, and so of course can not give their attention particularly to those of whom I am speaking. It is of the utmost importance that special efforts be put forth on behalf of this class of people—not only for the sake of their own souls, but also, in the opinion of Bishop Thoburn and other missionaries of long experience, because of their tremendous influence upon the natives. Something must be done to teach them if India is to be brought to Christ.

Less than a year ago it was determined to try a method that has succeeded well in other places, and at his earnest solicitation, one thousand of the Colportage Library books were sent to Mr. Albert Norton, secretary of the Evangelistic Book Depot, Poona, for careful and prayerful distribution. This library is made up of about 75 carefully selected books, comprising those best calculated to reach people and lead them to true and consistent Christian lives. Mr. Norton made his own selection from them with the needs of these particular people especially in mind. He then secured the hearty cooperation of the tract and book societies and missionaries, and by means of the admirable postal system in India, was able to reach even the most distant inland villages. A sufficient charge was made for the books to defray the expense of postage. In a very short time the entire number was disposed of, and Mr. Norton wrote that he needed 100,000 more—could easily dispose of them in the same way, and put every book where it would accomplish something for God.

Now I do not believe that Christian people who are interested in the evangelization of India will let this opportunity to strike a good blow for it pass by. The expense is comparatively small. A friend in New York has offered to pay the freight on all the books from Chicago to Bombay, and with a few thousand dollars we can put 100,000 good books to work preaching the Gospel in India. *This is not an experiment*, but a tried and proven way of reaching otherwise unreachable people. A book will go anywhere, gets into cabin or palace; waits its time to be heard, is never tired of speaking; travels further and cheaper than others, is unaffected by climate, and untouched by fever. Once started off, calls for no salary; costs nothing to feed or clothe; never changes its voice, and lasts forever—until the fire comes.*

* Mr. Moody has felt so sure of a hearty response to this appeal, that he has already ordered the first 5,000 books sent on. Contributions, small or large—from a postage stamp to a hundred dollars or more—may be sent to him at East Northfield, Mass., and will be promptly acknowledged.

V.—RECENT BOOKS ON MISSIONS AND MISSION LANDS.

CHRISTIAN MISSIONS AND SOCIAL PROGRESS.
Vol. II. By James E. Dennis, D.D. Illustrated. 8vo, 486 pp. \$2.50. Fleming H. Revell Co., N. Y., Chicago, and Toronto.

Dr. Dennis' second grand volume on "Christian Missions and Social Progress," is now on the market, and it fully meets the high expectations awakened by its predecessor. The work expanded in its doing, and a third volume is now in preparation. As this second part, like the first, embraces about 500 pages, an examination of it in detail has been thus far impracticable. Indeed it is rather like an encyclopedia—a book to be consulted topically, than like an ordinary narrative, a book to be read consecutively. This second volume treats the dawn of a sociological era in missions, and the contribution of missions to social progress.

The contents of these carefully prepared chapters indicate the scope of the treatment; for example, the topics treated are—the creation of a new type of individual character, and a new public opinion; education is seen to have received a new impulse, and the literature of missions has elevated the intellectual life of non-Christian races; missions have kindled the philanthropic spirit, the personal example of missionaries and native converts has been a stimulus to holy living and serving; and nations have felt the uplift of nobler ideas of social life and governmental functions, etc.

Christian missions have positively contributed to social progress in ennobling character, in the temperance reform, opposing the opium traffic and habit, gambling, self-inflicted torture, mutilation, etc.; establishing higher ideals of personal purity, habits of industry and frugality, etc.; remolding family life,

alleviating the miseries of childhood and womanhood; suppressing slavery, cannibalism, human sacrifice, foot binding, and other cruel and unnatural customs, etc., etc.

Dr. Dennis has proven by his work how richly it pays to give oneself wholly to the theme he treats. He writes with the carefulness and studiousness of the specialist. He seems to us to avoid extravagance and overstatement, inaccuracy and unscientific haste in reaching conclusions. And, if we do not much mistake, his work is destined to be a sort of classic on the theme he treats. The Revell Company is to be congratulated on this new issue from their press. It does the publisher and author alike, great credit.

THE MODEL MISSIONARY. (The life of Dr. John L. Nevius in Chinese.) By Mrs. Nevius. Illustrated, maps, etc. 8vo, 45 cents. Presbyterian Mission Press, Shanghai.

This is a briefer memoir in Chinese (Mandarin and Wên-li) of one who was a pioneer missionary in Shantung, the "Holy Land of the Chinese," and who has left his mark and the mark of Christ not only on many individuals, but upon the whole missionary field. He was, indeed, in many respects a "model missionary," and we wish that the fascinating and most helpful story of his life could be read by Christians everywhere. Revell has now issued a second and improved edition of the English memoir.

THE STUDENTS' CHALLENGE TO THE CHURCHES.
By Luther D. Wishard. 12mo, 47 pp. 15 cents. Paper. Fleming H. Revell Co., New York.

This is a challenge indeed, and one to which the Christian churches should not be slow to respond. It is in some sense a sequel to Mr.

Wishard's "New Program of Missions," but one for which, as far as the churches are concerned, there should have been no need. It is another plea for a forward movement in world evangelization. The call came for missionaries and the student volunteers have responded, but the church as a whole has utterly failed to provide the adequate means. How long shall this continue?

AMONG INDIA'S STUDENTS. By Robert P. Wilder, M.A. 16mo, 81 pp. 30c. Fleming H. Revell Co., N. Y.

Mr. Wilder is probably as thoroughly acquainted with the student problem of India as any young man living. He was born in that country and has made a special study of the subject for years. An article from his pen appeared in the REVIEW in December last which clearly indicated his grasp of the subject. This little book should find many readers, especially among the young men of America. Mr. Wilder well says in the preface:

To the student, India represents a wealth of philology and a maze of philosophical system.

To the statesman, India is a nerve center of the world.

To the statistician, India means one-fifth of the inhabitants of the globe.

To the entomologist, India means thirteen races . . . speaking eighty languages and dialects, and divided into eight religions.

But to the Christian, India is the court guarded by "the strong mind fully armed." It is the place of opportunity, since it is under a Christian government which guarantees right of residence, freedom of speech, and protection from violence. It is also the place of responsibility, because it is in the state of transition and will adopt Western civilization without Western Christianity unless the Church of Christ moves forward more rapidly.

In this little book Mr. Wilder takes up: The Student Field, Hinduism, The Work and the Worker, The Unconvinced, The Convinced, In the Districts, A Stronghold of Brahmanism, Methods of Opposition, Trials, and Joys. It is a concise and pointed statement, full of interesting incidents and telling facts, and is excellently adapted for a text-book on the subject in Volunteers and young people's classes.

AFRICA. The problem of the new century: the part the African Methodist Church is to have in its solution. By Rev. H. B. Parks, D.D. 12mo, 66 pp. Maps and portraits (paper). Board of Home and Foreign Missions of the A. M. E. Church, New York.

We believe that the Dark Continent is destined to receive more and more attention as an important mission field and that the American Negroes are to have a larger hand in its evangelization, tho the continent must be evangelized by native preachers of the Gospel. The Afro-Americans are practically foreigners and in most respects have the same difficulties to face as the white missionaries. Some of them have had remarkable success as missionaries in Africa, and they certainly owe a debt to their non-Christian brethren in their fatherland. Dr. Parks seeks to set forth briefly but forcibly the duty of the Christian Church as a whole, and the African Methodist Episcopal Church in particular, to evangelize Africa. These brethren have already done much in West and South Africa, and we hope that this little book will be the means of arousing this branch of Christ's Church to more zeal and self-sacrifice in the cause of Christ among their brothers in the Black Continent.

We have received a pamphlet copy of a fine address by Dr. J. A. Spurgeon on "The Faith once for all delivered to the Saints," an address prepared to be given from the chair of the Baptist Union of Great Britain and Ireland, April 26, 1899. It is in a sense the last great utterance of our departed friend, who died March 23, nearly one month before this address was to have been given; and as a post-humous paper it will serve as a sort of last legacy to the world and the church. It need scarcely be said that Dr. Spurgeon's utterances are not loose or careless. He is very earnest in remonstrance against Ritualism, Romanism, Rationalism and all other forms of evil in the church, and his address lays anew the old foundations for missions at home and abroad.

VI.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D.

THE KINGDOM.

—Dean Hodges says: “The devil has divided us and conquered us time and time again. The devil in all his portraits wears a smile. It is the pleased expression of one who sees those who might be fighting him fighting one another.” We want to spoil that smile on the devil’s face.

—An English Baptist missionary, while on a tour of exploration through a region lying to the south of the Lower Kongo, among other things, noticed this: “In Zombo the houses and towns are full of fetishes and charms; we came across many fetishes which even our carriers had never seen before. One thing interested us all, and we found it in many towns. It was a *trap to catch the devil*. It was cleverly arranged—sometimes on the square space where the people met for palavers, and sometimes in the houses—with cord loops and cane springs, and they had special charms to attract their prey into it. The idea was very commendable, and the trap would be a great blessing to the world at large if it were successful. But they all confess that the trap had not caught yet!” Alas! alas!

—We are not to think of “princely” giving as something wholly modern. A hundred years ago two Scotch Presbyterians of blessed memory, Robert and James Haldane, became so deeply interested in missions to India that they sold their estate at the Bridge of Allan, the most beautiful in Scotland, and offered the price, \$175,000, to found a mission in Benares. It is true that William Pitt defeated their purpose, and that their princely gift was of necessity

turned to home missions, but the fact remains of their willing mind. And further, William Carey and his associates not only maintained themselves during more than a third of a century, but in addition contributed \$450,000 for the spread of the Gospel.

—The Church Missionary Society makes these statements, which well set forth the marvelous development of missions which this century has witnessed: A hundred years ago the founders of the society were unable to find a single English missionary whom they could send to carry the Gospel invitation, and it seemed as if the doors of access to the heathen and Mohammedan world were hermetically sealed. Now, thank God, the open doors abound on every hand, and the missionaries who have gone out from Great Britain and Ireland in the society’s ranks, tho’ far too few, are numbered in thousands. The two thousand and third missionary, not counting wives, sailed in March last. The one thousandth sailed in 1880, so that more have gone out during the past nineteen years than during the previous eighty-one. The average number sent out yearly during the first fifty years was 8½; from 1849 to 1887 it was 19, and from 1887 to 1898 it was 70½.

—These missionaries are said never to have returned to their home land: Archdeacon Henry Williams, during 45 years of labor in New Zealand; Oakley, during 51 years in Ceylon; Rebmänn, during 29 years in East Africa; Robert Noble, during 24 years in Masulipatam; Bishop Bompas, went out to Northwest Canada in 1865, and has since come home but once, viz., in 1872, for his consecration; Alex-

ander Mackay, during 14 years of labor in Uganda.

—The uprightness of Christians as contrasted with the heathen is observed and acknowledged. When, for example, last autumn the northern island of Japan was visited by devastating floods, which rendered homeless more than 30,000 people, and the Buddhist monks and priests of Hakodate offered to collect and distribute money and clothing among the distressed, the response made to their offer was insignificant. But when the native Christians appealed to the townspeople for gifts of clothing, and sent round carts surmounted by red cross banners, the people greeted them with cries of, "Here come the Christians!" "They crammed old clothing into the carts," Bishop Fyson says, "some even taking off what they were wearing and throwing them in; shopkeepers gave new goods out of their stores, and some gave money as well." Over 10,000 articles were collected, the townspeople saying that they gave so freely because they could trust the Christians to be honest and judicious in distributing their charity.—*C. M. S. Report.*

—The Chinese government has decided to make large grants of money to the famine sufferers in the northern provinces, and has communicated with the Hongkong and Shanghai bank, at Shanghai, asking its managers to secure the assistance of the missionaries in these provinces in the distribution of the funds. The managers of the bank have thus approached our mission directors in Shanghai, and have asked them to arrange for the relief distribution in the province of An-hwei. It is a noteworthy incident that the government has determined to entrust the disbursement of the money to the mission-

aries rather than to its own officials.—*China's Millions.*

—Judging from what I saw among the churches of our denomination and the place missions occupy in our seminaries and prayer-meetings, many still look upon them as a glorious form of recreation for Christians suffering from ennui in the congregation. The mission business, as a whole, is not taken seriously in the sense, for instance, that railroading is, and yet in one sense they are alike. "Prepare ye the way of the Lord; make straight in the desert a *rail-road* for our God"—a modern highway for the Gospel. No man ever expects to get his original investment out of a railroad. He could not do it if he tried to. The money that goes into building the railroad has gone beyond recovery. The railroad builder knows this, and still he goes on with his work. It is not a question of a collection semi-annually or a mite-box in the hands of each section-boss. He sinks capital. He does this because he has faith in the enterprise.—REV. S. M. ZWEMER.

—At a recent missionary meeting, Rev. F. Melville Jones said: "Every mission needs a capable, wise head, and a good, strong backbone. The head is the European, but the backbone is the native worker, and the latter is the more important, for it is the larger. In the Yoruba mission there are 13 Europeans and 150 native workers. The European can never do without the native. The native naturally knew better how to reach the hearts of his people than the foreigner, and the latter could not be left alone, because of the risk of sickness. He hoped, however, for the time when the native would no longer need the European. Four-fifths, or even nine-tenths, of the idols given up were given up not

to the foreign, but to the native worker."

UNITED STATES.

—The Foreign Board of the Southern Baptist Convention reports 8 missions; 1 in Africa, 3 in China, 1 each in Japan, Italy, Mexico, and Brazil. There are in all 100 churches, 140 outstations, 82 missionaries, 27 ordained native helpers, 101 unordained native helpers, and 5,347 communicants. The number of baptisms reported during the year was 845.

—The Christian Missionary Alliance reports \$250,000 expended in maintaining nearly 300 missionaries in the foreign field, nearly as many native workers, and at least 300 more evangelists and workers in our various home fields. The Alliance maintains a missionary training institute, in which candidates are trained for the work of missions. Last year there was an attendance of over 100 students, and altogether during the sixteen years of the institute's history, over 1,200 students have past through its classes. Its work is in the Sudan, China, Tibet, Palestine, South America, India, and Japan.

—A few years ago the Presbyterian Foreign Board made a determined and persistent effort to enlist the Christian Endeavor societies in its work and to secure larger contributions from them. The results have been most gratifying, the contributions having increased more than eight-fold in seven years, or from \$5,264 in 1891 to \$42,650 in 1899.

—An epoch in foreign missions was created by the Presbyterian foreign board last week, when its officers announced that 52 new missionaries had been appointed and would soon sail for the foreign field. All these have had their salaries provided for by churches,

societies, and individuals. This is the largest number ever sent out by any board in one year. It does not represent an accumulation of appointments, but their names were acted on at the same time. They are assigned to 17 different foreign countries. The provision for their salaries was secured through the efforts of the student volunteers who have been pushing foreign missions the country over during the past winter. Great credit is due the new secretary, Robert E. Speer, formerly of the student volunteer band, who has been largely instrumental in securing this help through the efficient work of Mr. Wishard, who has lately joined in a similar work with the American Board. During the past week veteran missionaries address these new candidates at several meetings held for that purpose in this city.—*Congregationalist*.

—One of the commissioners to the recent General Assembly was the Rev. John B. Renville, a Dakota Indian. He is near his three score and ten and has been a preacher for 32 years, being the first Presbyterian minister ordained in the tribe. He was a member of the General Assembly of 1883, and has been held by all his ministry in the highest honor.

—Mr. F. S. Brockman tells of a young people's society in a Western village with 85 members. In 1894 they were giving \$50 to missions. The leader secured a series of missionary addresses, provided a missionary library, and in other ways sought to cultivate an interest in missions. The next year the contributions were \$106. He continued to cultivate, and made prayer an important factor. The next year they gave \$200. The next year their attention was directed to a student, and they said: "Why

shouldn't we send out this young man?" Their contributions were increast, and they pledged \$1,085 a year for five years to keep their own missionary on the field. It was easier, said the leader, to get the \$1,085 than it was to get the first \$50. Here was a village society of 85 members giving an average of over \$10 per member for foreign missions, when askt intelligently to respond to the missionary appeal.

—When Dr. Marsh and his young wife set out two years ago on their long journey to the northmost point of land in America's possessions, under the very shadow of the north pole, it was well known that at best they could only be heard from at long and irregular intervals of a year or more. Very recently word has come that a church of 115 members has been organized. Of these Eskimos Dr. Marsh says: "They are earnest and sincere Christians if I am able to judge." Truly a wonderful fruitage of the work done at that station since it was opened, among a wholly untutored people, some six or eight years ago!

—A native woman recently showed to her pastor at Sitka a cord on which knots were tied at intervals of about one-fourth of an inch. It was her reckoning of the Sundays that had past since she was baptized. There were over 500 knots on the cord. Upon referring to the church record it was found that she had been baptized over ten years ago.

—A notable victory of God's grace is reported from Kincolith, British Columbia. Chief Skoten, of the Nishga Indians, a leader of the heathen party, and a great opponent of the Gospel, has been converted to God. Archdeacon Colli-son says that Skoten was even more powerful and hostile than Sheuksh, whose story is so well

known. This great victory of the Cross is due to native Christians and to a Centenary prayer-meeting, which they held at the hour (half-past seven in the morning) which corresponds to the time of the Thursday afternoon prayer-meeting at Salisbury Square.—*The Gleaner*.

—After a service of 37 years, Dr. Nassau has come home from Equatorial Africa, leaving three associates, who have each served above 30 years, one for 26, another for 21, two for 17 years.

—"He was a colored man and an old sailor"—a double reason for unthrift and waste; but no, he was thrifty and saving, this particular colored sailor, Pyrrhus Concer, of Southampton, Long Island, and left legacies of over \$2,000 to religious charities, besides a bequest of \$376.66 to this society. To be sure, he may be, and probably is the first colored man to mention this society in his will, but no doubt he knew in his seafaring days that shipwreckt and destitute colored seamen received the aid of this society, and that all colors and nationalities were included in its charity. Whether he was the first or not, may he not be the last!—*Sailor's Magazine*.

—The Board of Foreign Missions of the Reformed Church in America sends out the following statement as to the proportion of \$1.00 consumed in home expenses, and the amount used in the foreign work:

Salaries.....	3 cents 8 2 mills.
Rent and care of office.....	0 " 7 9 "
Printing annual report, leaf- lets, and <i>The Mission Field</i>	1 " 1 3 "
Traveling-visiting churches	0 " 2 4 "
Stationery, postage, mite- boxes, etc.....	0 " 7 4 "
Total home expenses.....	6 cents 7 2 mills.
Total spent for our missions in India, China, and Japan, £3	" 2 8 "

\$1.00

—The League for Social Service (105 E. 22nd St., New York City), under the presidency of Dr. Josiah Strong, has for its immediate objects, industrial betterment and city improvement. Dr. W. H. Tolman, the secretary, recently returned from a trip to several Western cities to study what employers are doing to improve the conditions of their operatives. In one factory, a small boy has charge of an ice water tank, which is wheeled about so that each man may have a drink of cool water; the business man will appreciate the saving of time, and the working man appreciates the refreshing drink.

The support of the League is derived from voluntary subscriptions. Its work is educational, non-partisan and non-sectarian. An appeal is made for funds to enable it to meet the operating expenses.

EUROPE.

England.—The British and Foreign Bible Society reports that the work of translation is in progress in not less than 120 languages, a number great beyond precedent. Its 725 colporteurs sold last year more than 1,500,000 copies of the Scriptures. Its 552 native Christian Biblewomen (an increase of 48 on 1897) labored mainly in India and Ceylon. These women read to their secluded sisters, shut off from all preachers and churches. They are supported chiefly in connection with some 30 different missionary societies—British, Colonial, American, German, and Danish—and cost last year above £3,400. More than 31,600 women have been read to, on an average, each week; nearly 2,000 have been taught to read for themselves.

—What a startling recital of results is contained in these sentences from the *Gleaner* (C. M. S.): “The adults, converts from Paganism, Heathenism, or Mohammedanism,

who were admitted by baptism into the visible Church during the year were 6,829, an average of 131 a week. They include a blind woman at Onitsha, who has experienced persecution; the first-fruits of the valley station at Mamboia, ‘Persis, beloved by everybody,’ and who loves to labor for her Savior; a young sheik, a student at the El Azhar University, Cairo; a Pathan from over the frontier of British India, whose first lessons in the Gospel were learnt from a torn copy of St. Matthew, which found its way to his village; a Rajput leper; a Brahman at Bombay, instructed by Mr. Anderson, of the S.V.M.U.; an Arabic-speaking Jew in the same city; a Tamil-speaking Mohanmedan, known as Lubbais, at Madras; a Hindu sorcerer; the first-fruits of Kien Yang, the remotest station in Fuh-Kien; a college tutor at Ning-po, aged eighty-nine; a Japanese artillery corporal at Hiroshima; a number of Black-foot Indians, gathered in after many years of labor; and an influential Nishga chief, whose name was used to conjure with by the medicine men of the Naas and Skeena rivers.”

—The Church of England Zenana Mission reports 220 missionaries, and an income of £46,118. To its hospitals and dispensaries 200,000 women come annually for healing.

—We have been looking over the files of the mission to ascertain the equipment in medical service, as related to our body of missionary laborers in China, and to the heathen. We find that we have 18 duly accredited physicians and 69 qualified trained nurses, and that there are 7 hospitals, 21 dispensaries, and 48 opium refuges. This is a sadly inadequate ministry for the needs of the workers in our mission, and for the many millions of the Chinese which our missionaries

touch. Will not friends ask that the hearts of some of the Christian medical men and women on this continent may be influenced by the Spirit, and that we may receive many offers of service from this class of workers?—*China's Millions*.

—The Presbyterian Church of England has gathered 8 Chinese churches at Singapore, Johore, and Muar, with a membership of 175 men and 75 women, whose contributions reach a total of \$1,374 last year.

—The Wesleyan Church has this to say of its missions: "*The statistical returns for the year are encouraging*. The Transvaal and Swaziland district leads the way with an increase of 849 members in addition to 3,500 on trial. The Canton district comes next, with an increase of 359, the largest hitherto recorded. *All the districts in the Asiatic field show an increase*. But it is with respect to our Asiatic missions, above all, that we would repeat the oft-expressed caution against a too literal and narrow interpretation of figures. There is much real progress that can not be set forth in statistics. There is the diffusion of Christian thought and sentiment over widening areas; there is the moral impression made by the character of good men and women, and the affection cherished by thousands of young people for those who have taught and cared for them; there is the movement, under social and economic pressure, of whole classes, and even races, toward the religion that pities their sorrows and recognizes their aspirations."

—Mr. Frank Anderson, the student secretary of Bombay, has returned to England to raise \$30,000 for a student association building in that city. At a breakfast in London on May 5, where he and

Mr. Mott presented the object, over \$16,000 was subscribed. The Bombay Bowen Memorial Fund of about \$5,000 will be added to the above \$30,000.

Scotland.—The United Presbyterians report progress in the *Missionary Record* in this language, which relates to Kaffraria, Old Calabar, Rajputana, China, Jamaica, and Trinidad: "This report was, in some respects, one of the most hopeful and encouraging that the synod has ever received. Except in Jamaica, there has been distinct advance in all our mission fields. In 1897 the increase in membership reported was 2,376; in 1898 the increase is 3,567, the largest increase in any one year of our missionary history. The total membership of the native churches in 1880 was 9,687; in 1898 it has reached 26,971, showing an average annual increase during the past eighteen years of 960. There are 114 congregations, with 268 out-stations, at which services are regularly conducted. At the Sabbath-schools there are 21,070 in attendance, and at the day schools 20,146 children are receiving a sound Christian education. These figures are convincing. In the face of their adverse criticism of missions must feel ill at ease."

France.—One of the most successful agencies in the evangelization of France is the canal-boat in connection with the McAll mission, "Le Bon Messager." In France, owing to the multiplicity of canals, it is possible to travel 20,000 miles in the heart of the country by this means. A writer in the *New York Evangelist* says: "It is impossible to give with any sobriety of description an account of what this boat work is to the people of France. The floating chapel, seating 150, moves slowly along its way, stopping at hamlet after hamlet, and wherever it stops, for two weeks or

three, the room is crowded, the river banks are thronged, if there is a bridge overhead it is crowded, too, and this for meeting after meeting. When it moves along the people follow it, walking 3 miles, 5 miles, even 15 miles, after their long day's work in the field, for the privilege of a service."

Germany.—The Berlin City Mission has recently published its annual report, written by ex-court preacher Dr. A. Stoecker. During the past year 48 city missionaries, 10 assistants, and 6 candidates of the ministry were employed. They made 100,000 visits, mostly in the destitute parts of the city.

Sweden.—A week's conference was recently held in Stockholm of between 20 and 30 Swedish missionaries who were home on a furlough. They represented 4 different societies, and the conference was the first of its kind held in Sweden. The last evening they were invited to Prince Oscar Bernadotte's for tea, and afterward a prayer-meeting was led by the prince, in which the princess also took part. The first Swedish missionary to China was Eric Folke, who went out in 1887. To-day, after twelve years, there are 250 Swedish missionaries in that country. Of these about 100 are sent out and supported by Swedes in America. Sweden, compared with its population, has more missionaries in foreign fields than any other country.

Italy.—It is not a little instructive to find the *Civiltà Cattolica* devoting more than two pages to the spread of Protestantism in Rome, and to the measures which have been taken to check it. The American Methodists, the Baptists, the Waldensian Church, the Evangelical Italian Church, the Young Men's Christian Association are, according to this leading Romish paper, making themselves, by their

successful efforts among the Italian Roman Catholics, most obnoxious to the Vatican. But the pope's power at Rome is nil. The progress of the Gospel in Rome is one of the strong motives for the desire of the restoration of the temporal government.

ASIA.

Syria.—The American Press at Beirut last year issued 138,000 volumes and printed more than 28,000,000 pages. There are now about 672 distinct publications on the catalog, which can be obtained at the Press. They include not only the Scriptures, but religious and educational books, theological, scientific, historical, juvenile, and miscellaneous books, prepared by the American missionaries and the professors of the Syrian Protestant college and by Syrian authors.

—According to the Sidon report for 1898, 39 villages were represented in the girls' schools; 32 girls were Protestant, 30 Greek Orthodox, 18 Greek Catholic, 5 Maronite, 9 Moslem, 2 Metawali, 11 were Jews—107 in all, of whom half constituted the primary class. The latter gave an entertainment which netted \$12 for missionary society; the total collection from the school was swelled by needlework and self-denials to \$40.

—Secretary Hay has received details of a new railroad which is to cross the Holy Land. The proposed capital is \$50,000,000, but no shares will be put upon the market, so it is said, until the line is completed as far as Nazareth. The road will run from Haifa, a seaport town 75 miles south of Beirut, to Damascus, a distance of 142 miles, and the project includes an extension from Damascus to Bagdad and the Persian Gulf.

—What a Babel the Holy City must be with all these among its inhabitants: Syrians, Turks, Arabs,

Armenians, Greeks, Latins, Jews, Abyssinians, Egyptians, Copts, Sudanese, Russians, English, French, Spanish, Germans, Italians, and Americans. "The strange multitude streams through the narrow streets, amid shopstalls, horses, asses, camels, children, and beggars, down ill-paved lanes, under dark arches, up irregular flights of steps, under old tottering walls, and past new-built structures, emerging here and there by various venerable gateways in the enclosing walls, amid the bright rising settlements of the open suburbs."

—A private letter from Jerusalem states that Rev. A. Ben Oziel and family have left that city permanently for Canada. His house has been closed and his goods sold at auction. This is the man who, according to his own published accounts, has for some years past been carrying on extensive mission work among the Jews—"girls' school and kindergarten," "dress-making schools," "mothers' meeting," "Bible classes," and "Sunday services"—but about the reality of whose work some doubt has been expressed. Considerable money from the United States, on the solicitation of Mr. Ben Oziel's daughter and his friends, has been going to him for several years. People in Jerusalem and elsewhere are wondering how such a "large and flourishing mission" could be closed up and disappear in the short space of two months.—*Congregationalist*.

Persia.—How much the medical missionary is needed in Persia may be gathered from the following extract from a missionary's letter: "Do you quite realize the state of Persia as it is to-day? In this land there are no hospitals excepting those belonging to missionaries. There are no free dispensaries, there are no lunatic asylums. The poor lunatic is chained, his feet fastened

in the stocks, is constantly beaten and half starved, with the idea if badly treated the devil will the sooner leave him. And then, as a last resource, when the friends have grown tired of even this unkind care of their relative, the lunatic is given freedom in the desert. His hands are tied behind his back, and he is led out into the desert and is never heard of again. There are no homes for the blind and crippled, and none for the incurable, in this land."

—A Persian of high standing in Kernan has promised to build a mission hospital as soon as a medical missionary can be found to carry it on.

India.—A sheet edited by heathen speaks thus of missionary results in India. It is speaking immediately of the Basel missionaries. "Before the missionaries came into the land a great part of the population had no conception of how a book looks. To touch a book was supposed to involve defilement. Before the missionaries published dictionaries and grammars, the Hindu scholars never once thought of such a thing as necessary. Further services of the missionaries are schools, the introduction of weaveries and tileries, their care of the sick, their hospitals, and the distribution of rice in times of famine. We can learn of them how to redeem the time. They too are Europeans, and yet they reach out after no manner of honors or distinctions, like the English functionaries and merchants; moreover, their devoutness, humility, kindness, and patience are very well known to us. How modest and simple is their attire and their whole demeanor. While, therefore, in matters of religion our views widely diverge, yet there is no doubt that in their course of action and in their efforts they are bene-

factors of the Malabar people.”—*Der Missions-Freund*.

—The *Madras Hindu* suggests to us the way India may be converted by its splendid testimony to Dr. Gell, thirty-seven years bishop of Madras. It says:

We are not Christians, and we can not pretend to be in any sense enthusiastic about the results of the propagation of the Christian Gospel. But a pious man is a pious man, whether he be a Christian or a Hindu. . . . And as true Hindus we are tolerant enough to recognize in Dr. Gell a saintly personage. . . . From the day he landed here he has been the same, shedding a benign influence all around, offending none, irritating none, and taking sides with no one, and yet witnessing unto the beauty of his faith more effectively than all the militant missionaries about. Orthodox Hindus who have come in contact with him bear witness to his work as eloquently as the most enthusiastic of his followers. And no Christian would look for a better reward for his religious labors in this land. Christian progress here is not to be measured by the increasing number of converts, but by the growth of appreciation for Christian character. And we are as sorry to bid him good-by as any Christian could be.

—Pastor Haegert, of the Bethel Santhal Mission, writes: “Cattle disease is here on a visit, and the lamentation in some villages over their dead oxen and cows is great. In Dumoria the villagers had a meeting. All agreed that the blood-thirsty goddess Kali caused the trouble. To save their remaining cattle, all promised to contribute to a big sacrifice to the villainous old goddess. Mohammedans, Hindus, and Santhals all gave freely. The sacrifice was made, and everybody hoped that his cattle was safe. The next few days the cattle died more than before, and the disappointment was great. I attended five oxen; four pulled through without much trouble. The fifth—a big fine ox, I fed with a bottle three days; then he recovered, and I shouted ‘victory.’ The next day a thunderstorm gave him a chill and relapse. Again I fed him with a bottle for one day, and

now I think he has made up his mind to live. In my hospital I have four cases of sunstroke, and a blind child, blind both eyes.”

—The local newspaper publishes a bright narrative of the prize distribution to the Poona schools in November last: “There were present the 2 boarding-schools under the direct care of the Rev. J. and Mrs. Small and Miss Paxton, the Beni-Israel and Hindu schools of the city in Miss Ligertwood’s charge, and 3 Hindustani schools superintended by Miss Clerihew. Altogether there were about 500 children, little and big. The quaintly-trousered little daughters of Islam, the Hindu girls with their neat toilets and serious little faces, the fair Beni-Israel children, and the promiscuously-clothed hopefuls of Christian parentage, backed up by the big boys of the Press and Orphanage generally, made up a picture of mixt Oriental life that a student of human nature would delight to linger over. But these did not represent all the children of the mission, or all its schools. Saswad has its own schools, where most of the famine orphans have been placed. Neither famine nor plague had left the slightest shadow upon the gathering.”

—We often hear complaints about the imperialist spirit of Europeans in India toward the inhabitants. Would not that be a good name to call the spirit with which the low-castes and the Indian Christians are treated by the higher castes? Alleged superiority of race could be the cause in both cases. In a district in this presidency there lives a Christian preacher who was originally a *Mang* by caste. He is a respectable man, clean and tidy, and his character commands the respect of his neighbors. Said a Brahman who knew him: “That man is a

real Christian." He has a fine little wife who was before her conversion a *Kunbi* (farmer caste). Both had become Christian in adult life. They recently went to a new town to live, and rented a house of a Hindu landlord, but the Hindu neighbors revolted, put a padlock on the door, and threatened the landlord that they would all leave his houses if the Christian was allowed to live in the house. The landlord refunded the advance rent, and another house was rented from a Mussulman. A few days later, as he drew water from the public pipe nearest his house, he was carried off by the police on the complaint of his neighbors. His wife, frightened, ran to a missionary who proceeded to the spot and completed the story. "I found him in custody at the house of the *Mamlatdar*, who seemed quite angry when I appeared on the scene, and profest not to know what the municipal rules were about drawing water from the pipes, and refused to look up the matter while I was there. After I left he told the preacher he could draw water from a pipe a long way off where *Mangs*, *Chambars*, and *Bhils* drew water, and that he would inquire into the rules and let him know. The pipe is a small one and necessitates the loss of a good deal of time for the preacher to wait his turn when he goes for the water."—*Indian Witness*.

—A Canadian missionary writes thus to his friend: "The intense dry heat of the hot season, and the damp heat of the rainy season, are very trying on all kinds of leather and rubber goods. In the latter season mold sometimes forms on one's boots in a day. Insects are very destructive. A valise left on the floor over night was found eaten by white ants in the morning. These incessant

workers have to be guarded against constantly. Crickets and other insects, and even ants eat holes in clothing. Those who travel by boat suffer from the ravages of cockroaches, which sometimes ruin either books or boots that happen to be left exposed. Books suffer in houses also, unless kept in a bookcase with glass doors, and even then there is a danger of mold in the rainy season. Without going into further particulars, one can safely say that the loss caused here by the climate and insects, etc., is an item quite unknown in Canada."

—An old Buddhist, bent with age, nearly blind, scarcely able to walk, spoke thus to a Wesleyan missionary in Ceylon of his hope for the future: "I am ninety-six. I have climbed Adam's Peak (where Buddha is said to have left his foot-prints) 20 times; I have visited the 'Temple of the Tooth' in Kandy 7 times; I have had a number of Buddhist books copied and given to Buddhist priests; I have never killed an animal, only on a few occasions have I caught some fish. So you see I have plenty of merit, and I shall be born well in my next life."

—Village settlement work has been started in Kolhapur, India, by Miss Grace E. Wilder and four young women associates. They have gone out under the Presbyterian Board, under a special provision that they shall receive only \$300 a year salary, for which the treasurer has opened a separate account. Mrs. Royal G. Wilder is also in the settlement as an honorary member—a self-supporting missionary, who first went to India in 1846. They are in a district where there are over two thousand towns, with no resident Christians. They desire to bring Christ to these people by women's meetings, house to house visitation, Bible school, etc.

They are asking the prayers of Christians for God's blessing upon the work and the workers.

China.—Ninety-one years ago, Robert Morrison arrived in China. 3,000 missionaries have followed him, and nearly 100,000 converts are reported.

—The Religious Tract Society in China recently observed its twenty-third anniversary. In an interesting address delivered on that occasion Dr. Griffith John, the veteran missionary at Hankow, states that the society, during these twenty-three years, has circulated over 13,000,000 copies of Christian books and tracts. During the last ten years the circulation was nearly 11,000,000 of copies. To fully appreciate this immense circulation, we must bear in mind the fact that all these tracts are sold. The only gratuitous circulation made by the society is to the students at the time of the triennial examinations; this being the only way of reaching them as a body.

—There are 9 different colleges and academies in Tien-tsin, China, and excepting two or three of the smaller ones, the Tien-tsin Student Association has representatives in all. Most of the members are in the imperial university and in the medical college. The university has 230 students, of whom about 30 are professing Christians and 40 are members of the association. Six of these regularly keep the "morn-ing watch."

—Mr. and Mrs. C. W. Killie received an enthusiastic welcome on their return to Ichowfu, China, after a year's furlough. They went up the river in small house-boats. "Two or three miles down the river," writes Mrs. Killie, "we could see men walking and running toward us. One took off his shoes and stockings and waded into the middle of the river, close enough

to see and speak with us, to be sure that there was no mistake, and then turned immediately and ran all the way back to Ichowfu to give the word that Mr. and Mrs. Killie had surely arrived, for he had seen and talkt with them. Soon the river bank was lined with men, women, and children. The schoolchildren met us two miles from home, running along the bank, jumping up and down, waving their kerchiefs, and shouting at the tops of their little voices."

—The Rev. A. A. Fulton, of Canton, wrote under the date of March 13: "I have finisht my second coun-try trip since the annual meeting. On this trip I baptized 76 adults. I held ten services in three coun-ties, the most distant point from Canton being 170 miles. By invita-tion I went to a village where no foreigner had been, and baptized three adults. They gave me a plain adobe building for chapel purposes. At Tong Ham, where we have raised more than \$1,200 on the field, I baptized 27 adults, and organized a church with 87 members and 1 elder. A little less than one year ago there was not a Christian there. Now there is an organized church, having more than \$1,000 with which to build. Yesterday was communion service at First Church in Canton. I baptized 13 adults, and in less than forty min-utes we raised more than \$1,000 to buy a new site. Four men gave each \$100. We will get, I feel sure, \$1,500, as some were not present who will help. The fact is, the church is so crowded we can not seat the communicants. Six years ago we could not have raised \$10. Since the annual mission meeting, a little more than four months ago, I have baptized more than 200 adults."

—Rev. A. P. Happer, of Canton, said: The training of Bible women

for evangelistic labor among the people will in most parts of China be the most feasible and economical plan of Christian work. The Chinese women have sufficient mental powers and intelligence to fit them for such work. There are everywhere large numbers of middle-aged widows, with no children requiring their care, and having no mothers-in-law to restrain them, who after conversion can be prepared for such Christian work. This form of work for women admits of the most indefinite expansion under the care of women from other lands. And it is one which the native Church can at an early day take up and carry on for and of themselves."

Japan.—The educational department of the Student Volunteer Movement for Foreign Missions announces for the fall of 1899 a course of study. The text-book is "Japan and its Regeneration," prepared by Rev. Otis Cary, a prominent missionary long resident in that empire. This study of contemporary national and religious progress will prove invaluable from the educational and sociological point of view, not to mention the far higher interest that it should have for the student of missions.

The following auxiliary books are suggested:

W. E. Griffis, "The Mikado's Empire"; M. L. Gordon, "An American Missionary in Japan"; W. E. Griffis, "Religions of Japan"; D. Murray, "The Story of Japan"; A. M. Bacon, "Japanese Girls and Women"; B. H. Chamberlain, "Things Japanese"; A. S. Hardy, "Life and Letters of Joseph Hardy Neesima"; R. B. Perry, "The Gist of Japan"; W. G. Ashton, "A History of Japanese Literature"; A. B. Mitford, "Tales of Old Japan"; F. Batchelor, "The Ainu of Japan"; G. L. Mackay, "From Far Formosa."

AFRICA.

There can scarcely be any doubt now when we hear of the certainty of the railway, and note the important telegraphic and commercial developments now in progress that within the next few years the full

flood of civilization will have begun to set in toward Nyasaland. Hitherto our progress has been so slow that such a thought is apt to be considered ridiculously optimistic; yet there is scarcely one of those who were in the country ten years ago that dreamt of the Shire Highlands being what it is to-day. And we do not doubt that the next decade will transform many parts of the country still more. The pioneers of a new country do not generally possess too much money, consequently progress is slow until the resources prove a success. Our protectorate has been developed by men and societies who have had a good deal of philanthropic blood coursing through their veins, who have spent their all, and gained the experience which is a gift to all newcomers. When the development of the next few years takes place, it will come oblivious of the hard-won and uphill past, paying but scant honor to those who have borne the brunt of pioneering days, and laid on a solid foundation the fortunes of the protectorate. Nor can we blame them, for since all time it has been that one sows and another reaps.

The want of capital has cramped and cabined the energies of many, who we see have the real interests of the country at heart, an interest which benefits not only themselves but the people. Still these are not the men who will be rewarded, but rather the capitalist, who in a few years will come in and reach out his hand for the golden fruits and get them.

There are many who, while welcoming this reign of things, will not care to forego the old. The Africa that inspired them before they ever set foot on it, will never disappoint. The African life, with its charm and romance and adventure, acted like some magic spell on many who, without necessity, loved the country, and preferred it de-

spite its dangers and afflictions to the care and comfort of home life.

It is a privilege not given to many to be an eyewitness in the development of a new country, to watch the introduction of law and order into the midst of a mass of autocratic chieftainships, each of whom followed "the good old rule, the simple plan, that he should take who has the power, and he should keep who can." The near future will witness lightning changes, for Africa will pass through no weary plodding stages as Britain has done. The transition will be marvelous, from one of early and primitive bush life to the full glare and glitter of twenty centuries of matured thought and brainfulness. Old *Punch* pictures, dealing with what might take place in Central Africa, hideous tho they seemed, have turned out wonderfully true.

This is the moment of history-making, and the present calls for redoubled activity on the part of missions in the "getting ready" of a nation for this rich legacy; and the right use of it is as hard a bit of cramming work as ever tutor gave to student.

We claim no more for the natives than we would for ourselves. It is apparent to even the most indifferent judge that they have as bountiful a share of human nature in its good and bad aspects as any European nation, and all that is asked, and what, indeed, is freely given by intelligent and cultured men, is a sympathy which appreciates the stage of development, and judges according to that standard. Those who have conscientiously studied the native must find in him traits worthy of our highest admiration, capacities for heroic action, and loyalty to a good master; but he is, above all, human, and responds to the humane.—*Life and Work* (Blantyre).

Egypt.—Twenty years ago there was scarcely a mile of good wagon-road in Egypt. During the last 6 years more than 1,000 miles of fine roads have been constructed. Egypt to-day has more miles of railroad than Spain, or Portugal, or Austria-Hungary. Under the Ptolemies it is estimated that the population did not exceed 8,000,000; under the Mamelukes it fell to 3,000,000. When the British began their rule in 1882 the population was less than 6,000,000; it is now almost 10,000,000, an increase of 66 per cent. in 16 years. British enterprise and British government, joined with modern methods, have wrought wonders in this land of the oldest civilization of historic times.

Kongo Free State.—The Baptist Missionary Society's report states that its farthest station up the Kongo, at Yakusu, is within 500 miles of Mengo. In that case it is within 300 miles of Toro, and less still by some 50 miles from the out-station across the Semliki River that Bishop Tucker, of Uganda, visited last year. In other words, the chain of missions which Krapf dreamt about, and predicted, now actually exists.

Livingstonia.—The year 1898, which is only the twenty-third in the history of this mission in British Central Africa, has proved even more remarkable in fruitfulness than its predecessor. It began with 557 native communicants in the 5 congregations of Livingstonia, Bandawè, Ngoniland, Karonga, Mwenzo. It closed with more than double that number, besides hundreds of candidates for baptism or full communion. The year began with 10,976 scholars on the roll, or 13,122, adding those under our Reformed Dutch Church coadjutors. It closed with an addition of several thousands to these high figures.—*Free Church Monthly*.

Uganda.—In many fields there are found instances of a warm and zealous missionary spirit. The church in Uganda affords the most conspicuous example. Bishop Tucker last summer visited Toro, under the shadow of Ruwenzori Mountain, supposed to be the famous "Mountains of the Moon," to the far west of the Uganda protectorate. He found there 12 churches with accommodation for 3,000 worshippers; 2,000 were able or learning to read, 100 were communicants, and 45 of these were engaged as teachers, supported by the natives themselves. The pioneers of this work had been native evangelists from Uganda. Moreover, these Uganda missionaries have penetrated to the confines of Stanley's Great Forest, and the bishop came in contact with two individuals of the remarkable race of Pygmies who were under instruction. Speaking of these evangelists the bishop says: "These men are living lives of such self-denial and devotion as almost to make one ashamed of the little one has given up in the same great cause."—*C. M. S. Report*.

—Many of the people spend all their spare time for weeks in copying the marginal references from an English Bible into the margin of their Luganda ones. The British and Foreign Bible Society has just supplied an edition of 2,000 copies of the New Testament with marginal references. These will be eagerly bought up on their arrival in Uganda in this region.

Obituary Notes.

Arabia and the Arabian Mission are passing through deep waters. Less than a year ago Peter Zwemer past away, and on the 29th of June a telegram announced the death of George Erwin Stone, who first went to the field a year ago. It is likely that he succumbed to a violent attack of fever prevalent at Muscat.

Mr. Stone had given himself wholly to the Lord for the work in Arabia, to which he esteemed that the Lord had called him. Rev. S. M. Zwemer said in a letter recently received from him: "We praise God every day for thrusting out such a true *παις*, rock-disciple as Stone is. He is called of God indeed, and has made remarkable progress in every way. The diffi-

cult situation at Muscat is in safe hands until Mr. Cantine can be relieved at Busrah."

Born in Mexico, Oswego County, N. Y., on September 1st, 1873, he there united with the Presbyterian Church in 1885, and thence departed in 1898 to join the Arabian Mission. He was a graduate of Hamilton College in 1895, and of Auburn Theological Seminary in 1898. He came of a line of godly ancestors on both sides, so far as he was able to trace his descent. While in the seminary he supplied, for two years, the Presbyterian Church at Onondaga Hill, N. Y. He was ordained to the ministry by the Presbytery of Syracuse on April 11th, 1898. His service in Arabia was short, but only God can measure its influence. Our heartfelt sympathy is with those at home and abroad who most deeply feel this loss.

By the death of John Mackenzie, at Kimberley, South Africa, on March 23d, the London Missionary Society has lost another devoted servant. Born in the county of Elgin in the year 1835, he was appointed, in 1858, to the Makololo Mission in South Africa, in the country north of the Zambesi, one result of Livingstone's first great journey.

In 1862 Mr. Mackenzie was appointed to Shoshong, the capital of Khama's people, where he labored until in 1876 when he was put in charge of the Moffat Institution and native church at Kuruman, the institution being a development of a training-school for native evangelists started by him at Shoshong about 1871. At Shoshong Mackenzie had been the friend and teacher of Khama during the stormy days when the young man was making his first stand for Christianity against his heathen father, and when he ultimately became chief.

Mr. Mackenzie is survived by a wife and several children, one of whom is the Rev. Douglas Mackenzie, the well-known professor of divinity at Chicago, and author of a recent book on "Christianity and the Progress of Man."

Mr. Mackenzie himself was the author of three valuable works—"Ten Years North of the Orange River" (1871), "Day-Dawn in Dark Places" (1883), and "Austral Africa" (2 vols., 1887).

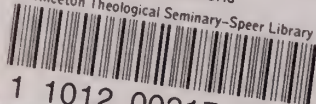
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